Hanafi Fiqh is Closer to the Quran and Hadith

This book contains 28 issues, each established with multiple verses and hadiths, along with evidences of other schools

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Published by:

Maktaba Sameer, Manchester, England

Phone: +0044-7459131157

Book Details

Book Name: **Hanafi Fiqh is Closer to the Quran and Hadith**

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Translator: Dr Mufti Muhammadullah Khalili Qasmi

Page: 250

Printing Year: 2024 / 1445

Publisher: Maktaba Sameer, Manchester, England
Phone: 0044-7459131157

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Features of the Book

1. Only, a verse of the Quran, or Hadith, or Statements of Sahabi and Tabi'i have been presented. The texts from the books of the Scholars (Ulama) were avoided; so that the book does not become lengthy.
2. Each verse, hadith, the statement of the Sahabi and Tabi'i has been earmarked.
3. Twelve primary books have been quoted.
4. The Hadiths of Hanafi School and the other schools were presented.
5. If there are five hadiths of Ahl al-Hadith, then seven hadiths of Hanafi School were produced. And if produced seven hadiths for the Ahl al-Hadith, then ten hadiths were presented for the Hanafi School.
6. The hadiths for both schools were presented so that both sides would have knowledge of the hadith, and minimize their disagreements.
7. The book is very handy, and worth keeping in mobile phone.

PREFACE

All praise belongs to Allah, and peace and blessings be upon the Messenger of Allah!

The Hanafi School is based on caution. If one follows Hanafi Fiqh, he acts upon all the hadiths, and further maintains humility and submissiveness. By following it, the verse is also followed, and the heart is satisfied.

1. For example, by not doing *raf' al-yadain* (raising the hands repeatedly in Salah), one follows the verse of Surah Al-Baqarah, 2:238 as well as the many hadiths that do not support *raf' al-yadain*, while if one follows the hadiths of *raf' al-yadain* (raising hands), he cannot duly act upon the verse 2:238.

2. If you recite Surah Al-Fatiha behind imam, the verse (7:204) will not be followed. If you do not read Surah Al-Fatiha, then the verse will be followed along the hadiths which say that Surah Al-Fatiha should not be recited behind imam, and the statements of the Companions will also be followed.

3. If you say Amen loudly, the verse (Al-A'raf 7:55) will not be followed, while if you say Amen slowly, the Hadith of saying Amen slowly will also be followed along with the aforementioned verse. Thus, the practice of Hanafis combines the verse, hadith, and the statements of companions. It is really based on caution that by following it, the verse is followed, and even the hadith and statements of the Companions are not missed. Wow, how inclusive is the Hanafi fiqh!

The Rulings of Al-Hidaya and Al-Quduri are Supported by Multiple Hadiths

Now no one can be able to say that the Hanafis do not have hadith in their support.

It is a matter of pleasure that this book contains references to the Quran and Hadith about 28 types of issues that occur daily, but the books, *Athmaar al-Hidaya* and *Sharh Thamiri 'Ala al-Quduri*, contain three hadiths for all issues. The hadiths were referred only from 12 books, which are the fundamental and main books. Therefore, no one could object now that the Hanafis do not have a hadith in support of their rulings.

It is Wrong that Hanafis Follow Qiyas and Conjecture

Generally, people do not know the hadiths on which the rulings of Hanafi School are based, so some people think that the Hanafis do not have hadiths at all, rather their rulings are based only on Qiyas and speculation. Whereas all the rulings are based either on a verse or a hadith. With this misconception, they try to declare the Hanafi School as weak. But if multiple hadiths related to rulings are presented before the opponents, then they will not dare to declare the Hanafi School as weak, rather will express satisfaction with it, and will look favourably on those who follow it. In this book, an effort has been made to present hadiths for each issue, and to quote them from original sources, so that the opponents cannot object to it, and cannot say that the Hanafi School is based on Qiyas and speculations, and they have nothing to do with hadith.

It is also Important to Follow the Fatwas of the Companions

Sometimes, it is objected that the Hanafis do not have hadith in their support, they have only the statements of the Companions and thus they are blamed that they follow the opinion of the Sahabi, or the opinion of the Tabi'i, instead of Hadith; therefore, the Hanafi School is weak.

In reply to it, it is stated that several hadiths have been presented for important issues in this book, not only the statements of the Companions, but after presenting several hadiths, the statements of the Companions have also been mentioned to strengthen it, otherwise the hadiths are the main sources of support.

And if in some derivative issues only the statements of the Companions have been quoted, then it is not a bad thing; because the Sahaba have enjoyed the companionship of the Holy Prophet (may Allah bless him and grant him peace), they were aware of the disposition of the Holy Prophet (ﷺ), so if a Sahabi gives a fatwa, then it will be understood that he must have heard it from the Holy Prophet (ﷺ), but he did not mention his name. Or it can be said that the Companions understood the disposition of the Holy Prophet (ﷺ) and said it or acted upon it in the light of the same. Therefore, in cases where there is no Hadith available, the words of the Companions are binding. Therefore, it is not a matter of objection. Would it be a good thing to follow the words of today's people, leaving aside the words of the Companions?

The Issue of Taqlid is Resolved

Some people give the impression that they follow the hadiths and don't follow the imams, because it is necessary for us to follow the Prophet (ﷺ), it is not necessary to follow the imams, all these imams did not exist during the time of the Companions?

But when a hadith is presented for every issue and it is said that all issues are the essence of the hadith, and derived from the hadith, then such objections become irrelevant. However, the hadith is generally described in simple way and the imams explain the status of the hadith and categorise it as obligatory, *wajib*, Sunnah, or recommended according to their own understanding, which shows the importance and grade of the issue. That is all what the imams do, otherwise it is in fact following the hadith. If people are supposed to do it themselves, they will not maintain its boundaries and will get into extremes, and thus there will be immense chaos. Therefore, it is not right to deny *taqlid*, it is safe to follow any of the imams (Imam Shafi'i, Imam Malik, Imam Ahmad bin Hanbal, or Imam Abu Hanifa), rather one must do so. If one will not follow the imams, then either he will deviate if will act upon his own opinion, or he will follow the opinion of later people, and both the things are dangerous. That's why *taqlid* is necessary.

Hadiths Were Presented for Both Ahl al-Hadith as well as Hanafis

In this book, special care has been taken that if five hadiths of Ahl al-Hadith are presented, then seven hadiths of Hanafis have

also been presented, and if seven hadiths of Ahl al-Hadith have been quoted, then ten hadiths have been presented for Hanafis. However, at some places, the number of hadiths is less and at some places it is more.

This was done so that the Hanafis would be confident that they also have abundant hadiths, and that they are not empty-handed in this regard. Moreover, the opponents should also know that the Hanafis have sufficient hadiths in their support, and their stand is not poor and weak, rather they follow the rulings that combine most of the hadiths on the issue, along with taking into consideration connotations of the Quranic verses. This approach will reduce acrimony, and give both parties a chance to reflect and think.

Only 12 Main Books of Hadiths have been Referenced

In this book, the books of lower grade have not been quoted, rather only 12 main books have been referenced, and these are the same books from which all imams quote, these are the fundamental books. That's why I chose them for reference. These 12 books are:

1. Sahih Al-Bukhari

2. Sahih Muslim

3. Jami’ Al-Tirmidhi

4. Sunan Abu Dawud

5. Sunan Ibn Majah

6. Sunan Al-Nasai

These are called *Sihah Sitta* (six most authentic books). These books have been more often quoted.

7. Musannaf Ibn Abi Shayba

8. Musannaf Abd al-Razzaq

These two books are very important and were written in earlier periods. Both the authors are among the teachers of Imam Bukhari. Imam Bukhari has narrated from the authors of these books in his Sahih, then all the authors of the authentic books have benefited from these books. That is why I have quoted these books much after the *Sihah Sitta*.

9. Musnad Ahmad

10. Al-Mu'jam Al-Kabir by Tabrani

11. Mustadrak by Al-Hakim

12. Musnad Al-Bazzar

At some places, I have also quoted from these four books. But the books other than these ones were not quoted, so that it is easy for people to rely and act.

The Status of all Hadiths has been Disclosed

It has been clearly marked which one is Hadith, which one is statement of a Sahabi, and which one is the statement of a Tabi'i. We have been committed that if there is a hadith, it is clearly written that it is hadith. And if the opinion is of a Sahabi, or the opinion is of a Tabi, then it also has been clearly mentioned. This has been done in order to show the strength and weakness of arguments; because the rank of verse is the

highest, after that it is the rank of hadith, after that is the rank of the Sahabi's opinion, and after that is the rank of the opinion of a Tabi'i. Thus, it has been classified. I did not mention the rank and grade of the hadith beyond it, since these books contain only this much detail. More details about the chains and the narrators are included in the books written in later periods, which I did not include in the book as it would make the book too lengthy.

The Texts and Opinions of Ulama were Avoided

In this book, no one's fatwa or jurisprudential text of any school has been presented, because every school has jurisprudential texts and fatwas, this will make the book lengthy. Just to point out to the rulings of Hanafi Fiqh, there is a reference to Al-Hidayah, or Al-Mabsut by al-Shaybani, or to Nur al-Idah.

It did not mention fatwas here, because I am not a mufti, and the fact is that I am not well-versed in fatwas. My job is to collect hadiths concerning the rulings, it is not my job to issue fatwa, nor am I qualified to do so.

In this book, I avoided to refute the people of other schools, nor is there any sentence that can break the heart of the people of any school. Humour has also been avoided. They are our religious brothers; it is important to respect them.

This Books Contains only 28 Burning Issues

In this book, only 28 issues have been discussed, and hadiths have been brought for their support. These are the issues that the imams of mosques direly need. Every time they have

trouble, they wander for the hadiths that support these issues. They wander if there is a hadith, or the opinion of a Sahabi, or the opinion of a Tabi'i, then where are they? That is why I have collected all these issues along with the hadiths related to them.

I Apologise to Jama'at Ahl Al-Hadith

In this book, there is a subtitle under each issue: *Hadiths Presented by Ahl Al-Hadith*. By this subtitle I meant all the schools that have disagreement with Hanafis on these issues, whether they are Shafi'i, or Hanbali, or Maliki, or Ahl Al-Hadith, not only Ahl Al-Hadith is meant. I couldn't find a good short title, that's why this title was put at every place: *Hadiths Presented by Ahl Al-Hadith*, and under the same title the hadiths of all other schools were presented. So, only Ahl Al-Hadith are not meant, therefore, if they do not find the rulings which I have described or the hadiths that I have presented, then they are requested to forgive me sincerely, because they are not specially meant, rather all the non-Hanafis are collectively meant. I don't want to leave the world while I have broken the heart of anyone, you are also my brother in religion. My aim is only to present both types of hadiths before both the parties.

A Polite Request to the Respected Scholars

All these issues are very controversial, there have been disagreements since earlier time, everyone has piles of arguments. Therefore, none can claim that only his words are final, with no room for addition and deletion, and no one has the right to reject it. It is an endless ocean, so it is not only

wrong, but very wrong to claim perfection. There may be lapses in this book, therefore if you see any mistake, let me know and I will incorporate it and thank you. However, be careful to refer only from the twelve books that I have selected. If you give references from other books, it will cause my book to become lengthy.

This is a humble service to the students and scholars. May Allah accept it, and make it a means of salvation for me in the hereafter. Amen!

Samiruddin Qasmi,

Manchester

17-01-2024

(1) Raf' Al-Yadain in Salah

Some scholars say that apart from opening Takbir in Salah, one should do *Raf' Al-Yadain* i.e. raise his hands while going to Ruku, and raise the hands even while getting up from Ruku. The Hanafis say that one should raise hands only while saying opening Takbir and it is not Sunnah to raise one's hand only while going into Ruku, or while getting up from Ruku. However, if someone raises his hands, the prayer will not be invalid.

It is written in Al-Mabsut of Al-Shaybani: "One will not raise his hands in any of those things except in the Takbir with which he opens the prayer." (Al-Asl, Al-Mabsut by Al-Shaybani, chapter on opening Salah and what imam should do, vol. 1, p 51)

It is mentioned in Al-Hidaya: "And the hands would not be raised except while saying the first Takbir." (Al-Hidayah, Chapter on Attributes of Salah, p. 76).

Hadiths Presented by Ahl al-Hadith

Other scholars say that one will raise his hands while going into *ruku* and while rising from *ruku*. The hadiths supporting their opinions are as follows:

{1} عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: " رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ فِي الصَّلاَةِ رَفَعَ يَدَيْهِ حَتَّى يَكُونَا حَذْوَ مَنْكِبَيْهِ، وَكَانَ يَفْعَلُ ذَلِكَ حِينَ يُكَبِّرُ لِلرُّكُوعِ، وَيَفْعَلُ ذَلِكَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ،

وَيَقُولُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، وَلاَ يَفْعَلُ ذَلِكَ فِي السُّجُودِ. (صحيح البخاري، بَابُ رَفْعِ اليَدَيْنِ إِذَا كَبَّرَ وَإِذَا رَكَعَ وَإِذَا رَفَعَ، رقم 73)

{1} **Hadith**: Hadhrat Abdullah bin `Umar (﵁) narrated: “I saw that whenever Allah's Messenger (ﷺ) stood for the prayer, he used to raise both his hands up to the shoulders, and used to do the same on saying the Takbir for bowing and on raising his head from it and used to say, "*Sami`a Allahu liman hamidah*". But he did not do that (i.e. raising his hands) in prostrations.” (Sahih Al-Bukhari, Hadith No. 73)

{2} عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ كَانَ إِذَا دَخَلَ فِي الصَّلاَةِ كَبَّرَ وَرَفَعَ يَدَيْهِ، وَإِذَا رَكَعَ رَفَعَ يَدَيْهِ، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَفَعَ يَدَيْهِ، وَإِذَا قَامَ مِنَ الرَّكْعَتَيْنِ رَفَعَ يَدَيْهِ "، وَرَفَعَ ذَلِكَ ابْنُ عُمَرَ إِلَى نَبِيِّ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. (صحيح البخاري، بَابُ رَفْعِ اليَدَيْنِ إِذَا قَامَ مِنَ الرَّكْعَتَيْنِ، رقم 739)

{2} **Hadith:** Nafi‘ said that when Ibn ‘Umar began prayer he said the *takbir* and raised his hands; when he bowed he raised his hands; when he said, "*Sami`a Allahu liman hamidah*" he raised his hands; and when he got up at the end of two *rak'as* he raised his hands. Ibn ‘Umar traced that back to the Prophet (ﷺ). (Sahih Al-Bukhari, Hadith No. 739)

{3} أَنَّ ابْنَ عُمَرَ، قَالَ: «كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ لِلصَّلَاةِ رَفَعَ يَدَيْهِ حَتَّى تَكُونَا حَذْوَ مَنْكِبَيْهِ، ثُمَّ كَبَّرَ، فَإِذَا أَرَادَ أَنْ يَرْكَعَ فَعَلَ مِثْلَ ذَلِكَ، وَإِذَا رَفَعَ مِنَ الرُّكُوعِ فَعَلَ مِثْلَ ذَلِكَ، وَلَا يَفْعَلُهُ حِينَ يَرْفَعُ رَأْسَهُ مِنَ السُّجُودِ. (صحيح مسلم، بَابُ اسْتِحْبَابِ رَفْعِ الْيَدَيْنِ حَذْوَ الْمَنْكِبَيْنِ مَعَ تَكْبِيرَةِ الْإِحْرَامِ، وَالرُّكُوعِ، وَفِي الرَّفْعِ مِنَ الرُّكُوعِ، وَأَنَّهُ لَا يَفْعَلُهُ إِذَا رَفَعَ مِنَ السُّجُودِ، رقم 390)

{3} **Hadith**: Hadhrat Ibn Umar (﵁) reported that the Messenger of Allah (ﷺ), when he stood up for prayer, used to raise his hands apposite the shoulders and then recited takbir (Allah-o-Akbar), and when he was about to bow he again did like it and when he raised himself from the ruku' (bowing posture) he again did like it, but he did not do it at the time of raising his head from prostration. (Sahih Muslim, Hadith No. 390)

These three hadiths prove that it is Sunnah to do *Raf’ Al-Yadain* while going into *Ruku* and rising from *Ruku*.

Hadiths Presented by Hanafis

According to the Hanafis, it is necessary to raise the hands only during *Takbir Tahrima* (first Takbir for starting salah), and not to raise the hands while going into *ruku*, or while rising from *Ruku*. But since it is somehow proved from the Hadith, therefore if someone raises them, his prayer will not be invalid.

These are the evidences from the Quran and Hadith presented by the Hanafis:

{1} ﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ﴾

(سورة البقرة، 2:238)

(1) "Take due care of all the prayers, and the middle prayer, and stand before Allah in total devotion." [2:238]

Repeatedly raising hands seems impolite and contrary to devotion, therefore the Hanafis do not consider *Raf' Al-Yadain* preferable due to the connotation of the verse.

{2} عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَالنَّاسُ رَافِعُوا أَيْدِيهِمْ - قَالَ زُهَيْرٌ: أُرَاهُ قَالَ - فِي الصَّلَاةِ، فَقَالَ: «مَا لِي أَرَاكُمْ رَافِعِي أَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمْسٍ؟ أُسْكُنُوا فِي الصَّلَاةِ

(ابوداود، بَابٌ فِي السَّلَامِ، رقم 1000)

{2} **Hadith**: Hadhrat Jabir b. Samurah (ﷺ) said: "The Messenger of Allah (ﷺ) entered upon us while the people were raising their hands. The narrator Zubair said: I think (they were raising the hands) during prayer. He (the prophet) said: What is the matter, I see you raising your hands as if they are the tails of restive horses! Maintain tranquillity during prayer." (Abu Dawud, Hadith No. 1000)

{3} عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «مَا لِي أَرَاكُمْ رَافِعِي أَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمْسٍ؟ اسْكُنُوا فِي الصَّلَاةِ. (صحيح مسلم، بَابُ النَّهْيِ عَنْ رَفْعِ الْبَصَرِ إِلَى السَّمَاءِ فِي الصَّلَاةِ، رقم 430)

{3} **Hadith**: Jabir b. Samurah (ﷺ) said: “The Messenger of Allah (ﷺ) entered upon us and said: What is the matter, I see you raising your hands as if they are the tails of restive horses! Maintain tranquillity during prayer.” (Sahih Muslim, Hadith No. 430)

{4} عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: دَخَلَ عَلَيْنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ رَافِعو أَيْدِينَا فِي الصَّلَاةِ، فَقَالَ: «مَا لِي أَرَاكُمْ رَافِعِي أَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمْسٍ، اسْكُنُوا فِي الصَّلَاةِ (مصنف ابن أبى شيبة، مَنْ كَرِهَ رَفْعَ الْيَدَيْنِ فِي الدُّعَاءِ، رقم 8447)

{4} **Hadith**: Hadhrat Jabir bin Samurah (ﷺ) narrated: “The Messenger of Allah (ﷺ) entered upon us while we were raising our hands during prayer. He (the prophet) said: What is the matter, I see you raising your hands as if they are the tails of restive horses! Maintain tranquillity during prayer.” (Musannaf Ibn Abi Shayba, Hadith No. 8447)

Note: these are the major hadiths presented by the Hanafis that do not support *Raf’ Al-Yadain*:

{5} عَنْ عَبْدِ اللَّهِ أَنَّهُ قَالَ: «أَلَا أُصَلِّي بِكُمْ صَلَاةَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ فَصَلَّى فَلَمْ يَرْفَعْ يَدَيْهِ إِلَّا مَرَّةً وَاحِدَةً. (سنن النسائي، بَابُ رَفْعِ الْيَدَيْنِ حَذْوَ الْمَنْكِبَيْنِ عِنْدَ الرَّفْعِ مِنَ الرُّكُوعِ، رقم1058؛ سنن أبي داود، بَابُ مَنْ لَمْ يَذْكُرِ الرَّفْعَ عِنْدَ الرُّكُوعِ، رقم 748)

{5} **Hadith:** It was narrated from Abdullah (bin Masud ﵁) that he said: "Shall I not show you how the Messenger of Allah (ﷺ) prayed?" So he prayed, and he only raised his hands once [at the time of opening Takbir]." (Sunan Al-Nasa'i, Hadith No. 1058; Sunan Abu Dawud, Hadith No. 748)

{6} قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: «أَلَا أُصَلِّي بِكُمْ صَلَاةَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ فَصَلَّى، فَلَمْ يَرْفَعْ يَدَيْهِ إِلَّا فِي أَوَّلِ مَرَّةٍ». وَفِي البَابِ عَنْ البَرَاءِ بْنِ عَازِبٍ. حَدِيثُ ابْنِ مَسْعُودٍ حَدِيثٌ حَسَنٌ، وَبِهِ يَقُولُ غَيْرُ وَاحِدٍ مِنْ أَهْلِ العِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَالتَّابِعِينَ، وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ، وَأَهْلِ الكُوفَةِ. (جامع الترمذي، بَابُ رَفْعِ اليَدَيْنِ عِنْدَ الرُّكُوعِ، رقم 257)

{6} **Hadith:** Hadhrat Abdullah bin Mas'ud (﵁) said: "Shall I not demonstrate the Salat of Allah's Messenger to you?" Then he offered Salat and he did not raise his hands except while saying the first Takbir." There is similar hadith from Al-Bara' bin Aazib. The hadith of Ibn Mas'ud is a *hasan*, and this is opinion of many

of the Companions of the Prophet (ﷺ), and the Tabi’in [that the hands will be raised only once]. This is the opinion of Sufyan Al-Thawri and the scholars of Kufa. (Jami’ Al-Tirmidhi, Hadith No. 257)

{7} عَنْ عَبْدِ اللهِ قَالَ: «صَلَّيْتُ مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَعُمَرَ فَلَمْ يَرْفَعُوا أَيْدِيَهُمْ إِلَّا عِنْدَ افْتِتَاحِ الصَّلَاةِ» وَقَدْ قَالَ مُحَمَّدٌ: فَلَمْ يَرْفَعُوا أَيْدِيَهُمْ بَعْدَالتَّكْبِيرَةِالْأُولَى. (مسند أبي يعلى، مسند عبد الله بن مسعود، رقم 5039)

{7} **Hadith:** Hadhrat Abdullah Bin Mas’ud (رضي الله عنه) said: “I prayed with the Prophet (ﷺ), Abu Bakr, and Umar, they used to raise their hands only when they started the prayer.” Muhammad said that he did not raise his hands after first *Takbir.* (Musnad Abi Ya'ala, Musnad Abdullah bin Mas'ud, No. 5039)

{8} عَنِ الْبَرَاءِ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ «كَانَ إِذَا افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ إِلَى قَرِيبٍ مِنْ أُذُنَيْهِ، ثُمَّ لَا يَعُودُ». (أبو داود،،بَابُ مَنْ لَمْ يَذْكُرِ الرَّفْعَ عِنْدَ الرُّكُوعِ،رقم 749)

{8} **Hadith**: Hadhrat Al-Bara' ibn Azib (رضي الله عنه) narrated: “When the Messenger of Allah (ﷺ) began prayer, he raised his hands up to his ears, then he did not repeat.” (Sunan Abu Dawud, Hadith No. 749)

{9} عَنِ الْبَرَاءِ بْنِ عَازِبٍ، «أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ، ثُمَّ لَا يَرْفَعُهُمَا حَتَّى يَفْرُغَ». (مصنف ابن أبي شيبة، باب مَنْ كَانَ يَرْفَعُ يَدَيْهِ فِي أَوَّلِ تَكْبِيرَةٍ ثُمَّ لَا يَعُودُ، رقم 2440)

{9} **Hadith**: Hadhrat Al-Bara' bin Azib (ﷺ) narrated: "The Prophet (ﷺ) used to raise his hands when he started the prayer, then he would not raise them until he finished it." (Musannaf Ibn Abi Shayba, Hadith No. 2440)

{10} ﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۞ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ﴾ (سورة المومنون، 23:1-2)

(10) "Success is really attained by the believers, who concentrate their attention in humbleness when offering Salah." (Surah al-Muminun, 23:1-2)

Repeated raising of hands can disturb the *khushu'* (humbleness in salah), so it should be avoided.

Owing to these 8 hadiths and 2 verses, the Hanafis are of the opinion that it is not preferable to raise one's hand while going into ruku, and while rising from ruku, rather it is preferable to not to do so.

(2) Qira’at Khalaf al-Imam

(Reciting Surat Al-Fatiha behind Imam)

According to some scholars, the *muqtadi* (one who performs salah behind an imam) should recite Surat Al-Fatiha in both the *jahri* (loud) and the *sirri* (silent) Salah, while according to some other scholars, *muqtadi* will not recite Surat Al-Fatiha in loud prayer, but he will recite Surat Al-Fatiha in silent prayer. But the Hanafis say that whether it is a *sirri* or *jahri* prayer, i.e. the imam recites aloud or recites silently, the *muqtadi* will remain silent and not recite Surat Al-Fatiha.

It is written in Al-Hidaya: “*Muqtadi* will not recite behind an imam.” (Al-Hidayah, Chapter: Attributes of Salat, Description of Al-Qir’at, p. 82).

Hadiths Presented by Ahl al-Hadith

According to the Ahl al-Hadith, it is necessary to recite Surat Al-Fatiha behind the Imam, their hadiths are as follows:

{1} عَنْ عُبَادَةَ بْنِ الصَّامِتِ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لاَ صَلاَةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الكِتَابِ. (صحيح البخاري، بَابُ وُجُوبِ القِرَاءَةِ لِلْإِمَامِ وَالمَأْمُومِ فِي الصَّلَوَاتِ كُلِّهَا، رقم 756)

{1} **Hadith:** Hadhrat 'Ubada bin As-Samit (ﷺ) narrated that Allah's Messenger (ﷺ) said, "Whoever does not recite Al-Fatiha

in his prayer, his prayer is invalid." (Sahih Al-Bukhari, Hadith No. 756)

{2} عَنْ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَا صَلَاةَ لِمَنْ لَمْ يَقْتَرِئْ بِأُمِّ الْقُرْآنِ. (صحيح مسلم، بَابُ وُجُوبِ قِرَاءَةِ الْفَاتِحَةِ فِي كُلِّ رَكْعَةٍ، رقم 394)

{2} **Hadith**: Hadhrat Ubada b. Al-Samit (﵁) reported that the Messenger of Allah (ﷺ) said: “He who does not recite Umm al-Qur'an (i.e. Surah Al-Fatiha) is not credited with having observed the prayer.” (Sahih Muslim, Hadith No. 394)

{3} عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ» ثَلَاثًا غَيْرُ تَمَامٍ. فَقِيلَ لِأَبِي هُرَيْرَةَ: إِنَّا نَكُونُ وَرَاءَ الْإِمَامِ؟ فَقَالَ: «اقْرَأْ بِهَا فِي نَفْسِكَ. (صحيح مسلم، بَابُ وُجُوبِ قِرَاءَةِ الْفَاتِحَةِ فِي كُلِّ رَكْعَةٍ، رقم394)

{3} **Hadith**: Hadhrat Abu Hurairah (﵁) narrated: “The Messenger of Allah (ﷺ) said: ‘Whoever performs a prayer in which he does not recite Ummul Qur’an (the mother of the Qur’an, i.e., Al-Fatihah), it is deficient; not complete.’” He said it thrice. Abu Hurairah was asked, sometimes we are behind the Imam. He said: Recite it in your heart.’” (Sahih Muslim, Hadith No. 394)

{4} عَنْ عَائِشَةَ، قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «كُلُّ صَلَاةٍ لَا يُقْرَأُ فِيهَا بِأُمِّ الْكِتَابِ فَهِيَ خِدَاجٌ. (سنن ابن ماجة، بَابُ الْقِرَاءَةِ خَلْفَ الْإِمَامِ، رقم 840)

{4} **Hadith**: It was narrated that Hadhrat ‘Aishah (may Allah be pleased with her) said: “I heard the Messenger of Allah (ﷺ) say: ‘Every prayer in which the Ummul-Kitab (the mother of the Book) is not recited is deficient.’” (Sunan Ibn Majah, Hadith No. 840)

{5} عَنْ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ: صَلَّى رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الصُّبْحَ، فَثَقُلَتْ عَلَيْهِ القِرَاءَةُ، فَلَمَّا انْصَرَفَ قَالَ: «إِنِّي أَرَاكُمْ تَقْرَءُونَ وَرَاءَ إِمَامِكُمْ»، قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ، إِي وَاللَّهِ، قَالَ: «لَا تَفْعَلُوا إِلَّا بِأُمِّ القُرْآنِ، فَإِنَّهُ لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِهَا. (جامع الترمذي، بَابُ مَا جَاءَ فِي القِرَاءَةِ خَلْفَ الإِمَامِ ، رقم 311)

{5} **Hadith**: Hadhrat Ubadah bin Al-Samit narrated: "Allah's Messenger (ﷺ) prayed the morning prayer, and he had difficulty with the recitation. When turned (after finishing) he said: 'I think that you are reciting behind your Imam?'" He said: "We said: 'Yes, Messenger of Allah, by Allah!' He said: 'Do not do that, except for Umm Al-Kitab, for there is no Salat for one who does not recite it.'" (Jami’ Al-Tirmidhi, Hadith No. 311)

These are the 5 hadiths from which the other scholars prove that the *muqtadi* should also recite Surat Al-Fatiha.

Hadiths Presented by the Hanafis

Hanafis say that reciting Surat Al-Fatiha is necessary, but the reciting of the imam will suffice for *muqtadi* also, because he is his Imam, it is not right for *muqtadi* to recite Surat Al-Fatiha. Here are the evidences from the Quran and Hadith that support their opinion:

{1} ﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ﴾ (سورة الأعراف، 7:204)

{1} “When the Qur‘an is recited, listen to it and be silent, so that you may be blessed.” (Surat al-A'raf, 7:204)

The Hanafis act upon this verse, wherein it is ordered to remain silent while the Qur'an is recited.

{2} عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا قَرَأَ فَأَنْصِتُوا، وَإِذَا قَالَ سَمِعَ اللهُ لِمَنْ حَمِدَهُ فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ. (سنن النسائي، تَأْوِيلُ قَوْلِهِ عَزَّ وَجَلَّ: {وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ}، رقم 921)

{2} **Hadith**: It was narrated that Hadhrat Abu Hurairah (ﷺ) said that the Messenger of Allah (ﷺ) said: “The Imam is appointed

to be followed, so when he says the takbir, say the takbir, and when he recites, be silent, and when he says: "*Sami' Allahu liman hamidah"* (Allah hears those who praise Him)," say: "*Allahumma rabbana lakal-hamd"* (Our Lord, to You be praise)." (Sunan Al-Nasai, Hadith No. 921)

{3} عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، " إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا قَرَأَ فَأَنْصِتُوا، وَإِذَا قَالَ: {غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ} [الفاتحة: 7] ، فَقُولُوا: آمِينَ. (سنن ابن ماجة، بَابُ إِذَا قَرَأَ الْإِمَامُ فَأَنْصِتُوا، رقم 846)

{3} **Hadith**: It was narrated that Hadhrat Abu Hurairah (ﷺ) said: “The Messenger of Allah (ﷺ) said: ‘The Imam has been appointed to be followed, so when he says Allahu Akbar, then say Allahu Akbar, when he recites, then listen attentively; when he recites: *“ghayril-maghdoobi 'alaihim wa lad-daaalleen”* [1:7], then say Amen. (Sunan Ibn Majah, Hadith No. 846)

{4} عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ انْصَرَفَ مِنْ صَلَاةٍ جَهَرَ فِيهَا بِالْقِرَاءَةِ، فَقَالَ: «هَلْ قَرَأَ مَعِي أَحَدٌ مِنْكُمْ آنِفًا؟»، فَقَالَ رَجُلٌ: نَعَمْ يَا رَسُولَ اللهِ، قَالَ: «إِنِّي أَقُولُ مَا لِي أُنَازَعُ الْقُرْآنَ؟»، قَالَ: فَانْتَهَى النَّاسُ عَنِ الْقِرَاءَةِ مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِيمَا جَهَرَ فِيهِ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنَ الصَّلَوَاتِ بِالْقِرَاءَةِ حِينَ سَمِعُوا ذَلِكَ مِنْ

رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. (جامع الترمذي، بَابُ مَا جَاءَ فِي تَرْكِ الْقِرَاءَةِ خَلْفَ الإِمَامِ إِذَا جَهَرَ الإِمَامُ بِالْقِرَاءَةِ، رقم 312)

{4} **Hadith**: Hadhrat Abu Hurairah (ﷺ) narrated: "Allah's Messenger (ﷺ) turned (after praying) from a Salat in which he recited aloud and said: 'Has any one of you recited along with me just now?' A man said: 'Yes, O Messenger of Allah.' He said: 'Indeed I said to myself: Why was I being contended with for the Quran?'" He (Az-Zuhri one of the narrators) said: "So when they heard that from Allah's Messenger, the people stopped reciting with Allah's Messenger in the prayers wherein Allah's Messenger recited aloud." (Jami' Al-Tirmidhi, Hadith No. 312)

{5} أَبُو هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ، فَهِيَ خِدَاجٌ، هِيَ خِدَاجٌ، غَيْرُ تَمَامٍ»، فَقَالَ لَهُ حَامِلُ الحَدِيثِ: إِنِّي أَكُونُ أَحْيَانًا وَرَاءَ الإِمَامِ، قَالَ: اقْرَأْ بِهَا فِي نَفْسِكَ. (جامع الترمذي، بَابُ مَا جَاءَ فِي تَرْكِ الْقِرَاءَةِ خَلْفَ الإِمَامِ إِذَا جَهَرَ الإِمَامُ بِالْقِرَاءَةِ ، رقم 312)

{5} **Hadith**: Hadhrat Abu Hurairah (ﷺ) narrated that the Messenger of Allah (ﷺ) said: "Whoever performs a Salat in which he does not recite Umm Al-Qur'an in it, then it is aborted, it is aborted, not complete." He was asked: Sometimes we are behind an Imam. He replied: Then recite it in your heart. (Jami' Al-Tirmidhi, Hadith No. 312)

{6} عَنْ أَبِي هُرَيْرَةَ قَالَ: «أَمَرَنِي النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ أُنَادِيَ أَنْ لَا صَلَاةَ إِلَّا بِقِرَاءَةِ فَاتِحَةِ الكِتَابِ»، " وَاخْتَارَ أَكْثَرُ أَصْحَابِ الحَدِيثِ أَنْ لَا يَقْرَأَ الرَّجُلُ إِذَا جَهَرَ الإِمَامُ بِالقِرَاءَةِ، وَقَالُوا: يَتَّبِعُ سَكَتَاتِ الإِمَامِ. (جامع الترمذي، بَابُ مَا جَاءَ فِي القِرَاءَةِ خَلْفَ الإِمَامِ ، رقم 313)

{6} **Hadith**: Hadhrat Abu Hurairah (﵁) said that the Prophet (ﷺ) ordered me to announce: “There is no prayer except by reciting the Fatiha Al-Kitab.” Most of the hadith scholars chose not to recite it when the Imam recites it loudly, and they said: One should follow the imam's periods of silence. (Jami’ Al-Tirmidhi, Hadith No. 313)

Note: Some scholars say that the *muqtadi* should remain silent while the imam recites loudly, but he should recite Surat Al-Fatiha when the imam recites silently. Here are hadiths related to this issue:

{7} عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ كَانَ لَهُ إِمَامٌ، فَقِرَاءَةُ الْإِمَامِ لَهُ قِرَاءَةٌ. (ابن ماجة، بَابُ إِذَا قَرَأَ الْإِمَامُ فَأَنْصِتُوا ، رقم 850؛ الدارقطني، بَابُ ذِكْرِ قَوْلِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ كَانَ لَهُ إِمَامٌ فَقِرَاءَةُ الْإِمَامِ لَهُ قِرَاءَةٌ، رقم 1233)

{7} **Hadith**: Hadhrat Jabir (﵁) narrated that the Messenger of Allah (ﷺ) said: “Whoever has an Imam, the recitation of the

Imam is his recitation.” (Ibn Majah, Hadith No. 850; Dar Qutni, Hadith No. 1233)

{8} عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الإِمَامُ ضَامِنٌ، وَالْمُؤَذِّنُ مُؤْتَمَنٌ. (جامع الترمذي، بَابُ مَا جَاءَ أَنَّ الإِمَامَ ضَامِنٌ، وَالْمُؤَذِّنَ مُؤْتَمَنٌ، رقم 207)

{8} **Hadith**: Hadhrat Abu Hurairah (ﷺ) narrated that Allah's Messenger (ﷺ) said: "The Imam is answerable and the muezzin is entrusted." (Jami’ Al-Tirmidhi, Hadith No. 207)

{9} عَنْ عَبْدِ الرَّحْمَنِ بْنِ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ قَالَ: «نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْقِرَاءَةِ خَلْفَ الْإِمَامِ» قَالَ: وَأَخْبَرَنِي أَشْيَاخُنَا أَنَّ عَلِيًّا قَالَ: «مَنْ قَرَأَ خَلْفَ الْإِمَامِ فَلَا صَلَاةَ لَهُ. (مصنف عبد الرزاق، بَابُ الْقِرَاءَةِ خَلْفَ الْإِمَامِ ، رقم 2810)

{9} **Hadith**: Hadhrat Abd al-Rahman bin Zayd bin Aslam narrated from his father, who said: "The Messenger of Allah (ﷺ) forbade reciting behind the Imam. He also said: Our elders have informed us that Sayyidna Ali (ﷺ) said: "Whoever recites behind the Imam, his prayer is not complete." (Musannaf Abd al-Razzaq, Hadith No. 2810)

{10} عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، «أَنَّ عَلِيًّا كَانَ يَنْهَى عَنِ الْقِرَاءَةِ خَلْفَ الْإِمَامِ». (مصنف عبد الرزاق، بَابُ الْقِرَاءَةِ خَلْفَ الْإِمَامِ،رقم 2805)

{10} **Statement of Sahabi:** Hadhrat Abd al-Rahman bin Abi Layla narrated: "Sayyidna Ali (ﷺ) used to forbid reciting behind the Imam" (Musannaf Abd al-Razzaq, Hadith No. 2805)

{11} عَنْ مُحَمَّدِ بْنِ عَجْلَانَ قَالَ: قَالَ عَلِيٌّ: «مَنْ قَرَأَ مَعَ الْإِمَامِ فَلَيْسَ عَلَى الْفِطْرَةِ» قَالَ: وَقَالَ ابْنُ مَسْعُودٍ: «مُلِئَ فُوهُ تُرَابًا» قَالَ: وَقَالَ عُمَرُ بْنُ الْخَطَّابِ: «وَدِدْتُ أَنَّ الَّذِي يَقْرَأُ خَلْفَ الْإِمَامِ فِي فِيهِ حَجَرٌ». (مصنف عبد الرزاق، بَابُ الْقِرَاءَةِ خَلْفَ الْإِمَامِ،رقم2806)

{11} **Statement of Sahabi:** Hadhrat Muhammad bin Ajlan said: Sayyidna Ali (ﷺ) said: "He who recites behind imam is not on natural disposition." He said: And Ibn Mas'ud (ﷺ) said: "Dust should be filled in his mouth.": And Umar bin Al-Khattab (ﷺ) said: "I wish that a stone is put in the mouth of one who recites behind the imam." (Musannaf Abd al-Razzaq, Hadith No. 2806)

{12} عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ قَالَ: «وَدِدْتُ أَنَّ الَّذِي يَقْرَأُ خَلْفَ الْإِمَامِ مُلِئَ فَاهُ تُرَابًا». (مصنف عبد الرزاق، بَابُ الْقِرَاءَةِ خَلْفَ الْإِمَامِ،رقم2807)»

{12} **Statement of Tabi'i:** On the authority of Ibrahim, who narrated from Al-Aswad, who said: "I wish that whoever recites behind the Imam should be filled with dust in his mouth." (Musannaf Abd al-Razzaq, Hadith No. 2807)

{13} سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ: أَتَقْرَأُ خَلْفَ الْإِمَامِ فِي الظُّهْرِ وَالْعَصْرِ شَيْئًا؟ فَقَالَ: «لَا». (مصنف عبد الرزاق، بَابُ الْقِرَاءَةِ خَلْفَ الْإِمَامِ،رقم2819)

{13} **Statement of Sahabi:** I asked Hadhrat Jabir bin Abdullah (رضي الله عنه): Do you recite anything behind the Imam in Zuhr and Asr prayers? He said: "No". (Musannaf Abd al-Razzaq, Hadith No. 2819)

{14} عَنْ مُجَاهِدٍ قَالَ: «سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو قَرَأَ خَلْفَ الْإِمَامِ فِي الظُّهْرِ وَالْعَصْرِ». (مصنف عبد الرزاق، بَابُ الْقِرَاءَةِ خَلْفَ الْإِمَامِ، 2774)

{14} **Statement of Sahabi:** Hadhrat Mujahid said: "I heard Abdullah ibn Amr (رضي الله عنه) reciting behind the Imam at Zuhr and Asr prayers." (Musannaf Abd al-Razzaq, Hadith No. 2774)

In view of this statement of the Sahabi, some scholars are of the opinion that if the *muqtadi* recites Surat Al-Fatiha behind an imam in silent prayers, then there is no harm in it.

This one verse, 8 hadiths, 5 statements of the Sahabi prove that it is not right to recite Surat Al-Fatiha behind the Imam, rather he should pay attentive ear and keep quiet, because reciting of his imam will suffice for him.

(3) Aamin Bi Al-Jahr

Saying Amen in Salah is Sunnah or Not?

According to the Hanafi Fiqh, saying Amen is Sunnah, but Amen will be said silently, or in a voice that someone close can hear, but saying it loudly is not Sunnah, but if someone says it loudly, the Salah will not be invalid.

And according to other scholars, it is Sunnah to say Amen loudly.

It is written in Al-Hidaya:

"And when the Imam says '*Wala al-Dhaalin'* he will say 'Amen', and the *muqtadi* should also say Amen, but silently." (Al-Hidaya, Chapter: *Sifat Al-Salah*, p. 72)

It is mentioned in Al-Mabsut:

"I asked whether the Imam should say Amen when he finishes reciting Surah Al-Fatihah? He said: yes, then I asked whether those behind the Imam should also say Amen, and say it silently? He said: yes." (Al-Mabsut by Al-Shaybani, Chapter: Al-Dukhul fi Al-Salah, v. 1, p. 13)

Note: Both these two texts say that *muqtadi* will also say Amen, but silently.

Hadiths Presented by Ahl al-Hadith

Here are the hadiths presented by the scholars who support saying Amen loudly:

{1} عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِذَا أَمَّنَ الإِمَامُ، فَأَمِّنُوا، فَإِنَّهُ مَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ المَلاَئِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ – وَقَالَ ابْنُ شِهَابٍ – وَكَانَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: آمِينَ." (صحيح البخاري، بَابُ جَهْرِ الإِمَامِ بِالتَّأْمِينِ، رقم 780)

{1} **Hadith**: Hadhrat Abu Huraira (ﷺ) narrated: The Prophet (ﷺ) said, "Say Amen" when the Imam says it and if the Amen of any one of you coincides with that of the angels, then all his past sins will be forgiven." Ibn Shihab said, "Allah's Messenger (ﷺ) used to Say "Amen." (Sahih Al-Bukhari, Hadith No. 780)

{2} عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: " إِذَا قَالَ الإِمَامُ: {غَيْرِ المَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّالِّينَ} [الفاتحة: 7] فَقُولُوا: آمِينَ، فَإِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ المَلاَئِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ. (صحيح البخاري، بَابُ جَهْرِ الإِمَامِ بِالتَّأْمِينِ، رقم 782)

{2} **Hadith**: Hadhrat Abu Huraira (ﷺ) narrated that Allah's Messenger (ﷺ said: "Say Amen when the Imam says *"Ghairi l-maghdubi `alaihim wala d-daalleen"* [1:7], all the past sins of the person whose saying (of Amen) coincides with that of the angels, will be forgiven". (Sahih Al-Bukhari, Hadith No. 782)

{3} عَنْ أَبِي هُرَيْرَةَ، قَالَ: تَرَكَ النَّاسُ التَّأْمِينَ، وَكَانَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا قَالَ: {غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ} [الفاتحة1: 7]، قَالَ: «آمِينَ» حَتَّى يَسْمَعَهَا أَهْلُ الصَّفِّ الْأَوَّلِ، فَيَرْتَجُّ بِهَا الْمَسْجِدُ. (ابن ماجة، بَابُ الْجَهْرِ بِآمِينَ، رقم 853)

{3} **Hadith**: It was narrated that Hadhrat Abu Hurairah (ﷺ) said: “The people stopped saying Amen, but when the Messenger of Allah (ﷺ) said *“Ghairi l-maghdubi `alaihim wala d-daalleen”* [1:7] he would say Amen, until the people in the first row could hear it, and the mosque would shake with it.” (Ibn Majah, Hadith No. 853)

{4} عَنْ أَبِي هُرَيْرَةَ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ "إِذَا فَرَغَ مِنْ قِرَاءَةِ أُمِّ الْقُرْآنِ رَفَعَ صَوْتَهُ، وَقَالَ: آمِينَ". هَذَا إِسْنَادٌ حَسَنٌ. (الدارقطني،بَابُ التَّأْمِينِ فِي الصَّلَاةِ بَعْدَ فَاتِحَةِ الْكِتَابِ وَالْجَهْرِ بِهَا، رقم 1274؛ صحيح ابن حبان، باب ذكر الخبر المدحض، رقم 1806)

{4} **Hadith**: Hadhrat Abu Hurairah (رضي الله عنه) narrated: “When the Prophet (ﷺ) finished reciting the Umm al-Qur’an (Al-Fatiha), raised his voice and said: "Amen". The chain of narration of this hadith is good. (Al-Daraqutni, Hadith No. 1274; Sahih Ibn Hibban, Hadith No. 1806)

{5} عَنْ وَائِلِ بْنِ حُجْرٍ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا قَرَأَ {وَلَا الضَّالِّينَ} [الفاتحة: 7]، قَالَ: «آمِينَ»، وَرَفَعَ بِهَا صَوْتَهُ. (أبو داود، بَابُ التَّأْمِينِ وَرَاءَ الْإِمَامِ، رقم 932)

{5} **Hadith**: Hadhrat Wa'il ibn Hujr (ﷺ) narrated: "When the Messenger of Allah (ﷺ) recited the verse '*wala d-daalleen'* (in Surah al-Fatihah, verse 7), he would say: Amen; and raised his voice (while uttering this word)." (Abu Dawud, Hadith No. 932)

{6} عَنْ وَائِلِ بْنِ حُجْرٍ، قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَرَأَ: {وَلَا الضَّالِّينَ} [الفاتحة: 7] فَقَالَ: «آمِينَ» يَمُدُّ بِهَا صَوْتَهُ. (مصنف ابن ابى شيبة، مَا ذَكَرُوا فِي آمِينَ، وَمَنْ كَانَ يَقُولُهَا ،رقم 7960)

{6} **Hadith**: Hadhrat Wa'il ibn Hujr (ﷺ) narrated that he heard the Messenger of Allah (ﷺ) recited: '*wala d-daalleen'* (in Surah al-Fatihah, verse 7), and then he said: Amen, and said it loudly." (Musannaf Ibn Abi Shayba, Hadith No. 7960)

The Ahl al-Hadith prove from these 6 six hadiths that Amen will be said aloud.

Hadiths Presented by Hanafis

Here are the hadiths of the Hanafis which prove that *muqtadi* will say Amen silently.

{1} ﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ۞ وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ﴾ (سورة الأعراف، 7:204-205)

{1} "When the Qur'an is recited, listen to it and be silent, so that you may be blessed. Remember your Lord in your heart with humility and awe, and without speaking loudly, in mornings and evenings, and do not be among the heedless." (Surat al-Araf, 7:204-205)

{2} ﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ﴾ (سورة الأعراف، 7:55)

{2} "Supplicate to your Lord humbly and secretly. Surely, He does not like those who cross the limits." (Surat al-Araf, 7:55)

{3} وَقَالَ عَطَاءٌ: «آمِينَ دُعَاءٌ.» (صحيح البخاري، بَابُ جَهْرِ الإِمَامِ بِالتَّأْمِينِ، رقم 780)

{3} **Statement of Tabi'i:** Hadhrat Ata, a Tabi'i, said that Amen is a supplication. (Bukhari, under Hadith No. 780)

Note: Hadhrat 'Ata said that Amen is *dua* (supplication) and the verse referred above says that *dua* should be asked silently, that is why the Hanafis are of the opinion that Amen should be said silently.

{4} عَنْ وَائِلِ بْنِ حُجْرٍ، قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَسَمِعْتُهُ حِينَ قَالَ: {غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ} [الفاتحة: 7]، قَالَ: «آمِينَ» وَأَخْفَى بِهَا صَوْتَهُ. (الدارقطني، بَابُ التَّأْمِينِ فِي الصَّلَاةِ بَعْدَ فَاتِحَةِ الْكِتَابِ وَالْجَهْرِ بِهَا، رقم 1270)

{4} **Hadith**: Hadhrat Wa'il ibn Hujr (ﷺ) narrated: "I prayed with the Messenger of Allah (ﷺ), I heard him when he recited: '*wala d-daalleen'* (in Surah al-Fatihah, verse 7), he said: Amen, and lowered his voice." (Al-Daraqutni, Hadith No. 1270)

{5} عَنْ أَبِي هُرَيْرَةَ، قَالَ: تَرَكَ النَّاسُ التَّأْمِينَ، وَكَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا قَالَ: {غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ} [الفاتحة1: 7]، قَالَ: «آمِينَ» حَتَّى يَسْمَعَهَا أَهْلُ الصَّفِّ الْأَوَّلِ، فَيَرْتَجُّ بِهَا الْمَسْجِدُ. (ابن ماجة ،بَابُ الْجَهْرِ بِآمِينَ، رقم 853)

{5} **Hadith**: It was narrated that Hadhrat Abu Hurairah (ﷺ) said: "The people stopped saying Amen, but when the Messenger of Allah (ﷺ) said "*Ghairi l-maghdubi `alaihim wala d-daalleen"* [1:7] he would say Amen, until the people in the first row could hear it, and the mosque would shake with it." (Ibn Majah, Hadith No. 853)

Note: In this hadith, the narrator himself said that the Companions stopped saying Amen loudly, therefore Hanafis act upon it.

{6} عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ أَبِيهِ: أَنَّهُ صَلَّى مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا قَالَ: «غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ، وَلَا الضَّالِّينَ» قَالَ: آمِينَ خَفَضَ بِهَا صَوْتَهُ. (معجم الطبراني الكبير، حجر بن العنبس، جلد ٢٢، رقم ٣)

{6} **Hadith**: Hadhrat Alqamah bin Wa'il, reported on the authority of his father, that he prayed with the Holy Prophet (ﷺ), so when the Holy Prophet (ﷺ) said, *'Ghairi l-maghdubi `alaihim wala d-daalleen',* he said: Amen, and said it slowly. (Mu'jam Al-Tabrani Al-Kabir, Hajar Ibn Al-Anbas, Volume 22, Number 3)

{7} سَمِعَهُ حُجْرٌ، مِنْ وَائِلٍ قَالَ: صَلَّى بِنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا قَرَأَ: {غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ} [الفاتحة: 7] قَالَ: " آمِينَ " وَأَخْفَى بِهَا صَوْتَهُ. (مسند أحمد، حديث وائل بن حجر ، رقم 18854)

{7} **Hadith**: Hadhrat Hujr heard it from Wa'il, who said: "The Holy Prophet (ﷺ) led us in the prayer, so when he said, *'Ghairi l-maghdubi `alaihim wala d-daalleen',* he said: Amen, and said it lowering his voice. (Musnad Ahmad, Hadith Wa'il bin Hajar, No. 18854)

{8} عَنْ أَبِي وَائِلٍ، قَالَ: «كَانَ عَلِيٌّ، وَابْنُ مَسْعُودٍ لَا يَجْهَرَانِ بِبِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ، وَلَا بِالتَّعَوُّذِ، وَلَا بِآمِينَ». (معجم الطبراني الكبير، رقم 9304)

{8} **Statement of Sahabi:** Abu Wa'il narrated: "Hadhrat Ali and Hadhrat Abdullah bin Masoud did not recite *Bismillah al-Rahman al-Raheem*, and *Ta'awwudh* (seeking refuge from Satan) '' and *Ameen* loudly." (Mu'jam Al-Al-Tabrani Al-Kabir, Hadith No. 9304)

{9} عَنْ إِبْرَاهِيمَ: «أَنَّهُ كَانَ يُسِرُّ آمِينَ». (مصنف عبد الرزاق، بَابُ آمِينَ، رقم 2635)

{9} **Statement of Tabi'i:** It is narrated about Ibrahim Nakha'i: "He used to say Amen slowly".

These are two verses, 5 hadiths, and 2 statements of Sahaba that Hanafis present as proof that Amen should be said silently, not loudly. However, if someone says it loudly, the prayer will not be invalid.

(4) Standing with Feet Apart in Prayer

There are two things that should be maintained while standing in row for prayer:

1. One is that the row should not be crooked, if the feet are placed in a line, the row will be straight. But if the feet will be placed back and forth, and if there is no line drawn in the mosque, the row will be crooked. Therefore, it is very much emphasized in hadith to straighten the row.

2. Second, it is necessary to join shoulder to shoulder, and to stand very close to each other. This is also necessary so that there is no gap between people. It is also emphasized in the hadith.

Touching one's feet with another's feet, rather placing one's finger on another's finger is not proved from the hadith, rather it is personal practice of some companions.

When you join shoulder with shoulder, it will be difficult to touch your feet with other's feet, and it is even more difficult to join one’s knee to another’s. You can do it yourself, whereas this was the practice of some companions that they used to join the knee with other’s knee.

According to some scholars, it is Sunnah to stand with feet wide apart, and to touch the feet of others.

It is mentioned in Al-Durr Al-Mukhtar: “There should be between them a gap the size of four fingers of the hand,

because it is closer to *khushu* (humility).” (Al-Dur al-Mukhtar, Chapter: Sifat Al-Salah, v. 1, p. 444)

Thus, in fact a person should stand in prayer in normal posture, neither with the feet joined together nor wide apart.

Hadiths Presented by the Ahl al-Hadith

Here are the hadiths supporting those who say that touching one’s feet with others’ is Sunnah:

{1} عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: « سَوُّوا صُفُوفَكُمْ، فَإِنَّ تَسْوِيَةَ الصُّفُوفِ مِنْ إِقَامَةِ الصَّلاَةِ». (صحيح البخاري،بَابٌ: إِقَامَةُ الصَّفِّ مِنْ تَمَامِ الصَّلاَةِ، رقم 723)

{1} **Hadith**: Hadhrat Anas bin Malik (ﷺ) narrated: “The Prophet (ﷺ) said, "Straighten your rows as the straightening of rows is essential for a perfect and correct prayer." (Sahih Al-Bukhari, Hadith No. 723)

{2} عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَقِيمُوا صُفُوفَكُمْ، فَإِنِّي أَرَاكُمْ مِنْ وَرَاءِ ظَهْرِي، وَكَانَ أَحَدُنَا يُلْزِقُ مَنْكِبَهُ بِمَنْكِبِ صَاحِبِهِ، وَقَدَمَهُ بِقَدَمِهِ. (صحيح البخاري، بَابُ إِلْزَاقِ المَنْكِبِ بِالْمَنْكِبِ وَالقَدَمِ بِالقَدَمِ فِي الصَّفِّ، رقم 725)

{2} **Hadith**: Hadhrat Anas bin Malik (ﷺ) narrated: “The Prophet (ﷺ) said, "Straighten your rows for I see you from behind my

back." Anas added, "Everyone of us used to put his shoulder with the shoulder of his companion and his foot with the foot of his companion." (Sahih al-Bukhari, Hadith No. 725)

Note: If you join shoulder to shoulder, the feet will not join, therefore, it seems that it is just an assumption of the narrator.

{3} سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، يَقُولُ: أَقْبَلَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى النَّاسِ بِوَجْهِهِ، فَقَالَ: «أَقِيمُوا صُفُوفَكُمْ» ثَلَاثًا، «وَاللَّهِ لَتُقِيمُنَّ صُفُوفَكُمْ أَوْ لَيُخَالِفَنَّ اللَّهُ بَيْنَ قُلُوبِكُمْ» قَالَ: فَرَأَيْتُ الرَّجُلَ يَلْزَقُ مَنْكِبَهُ بِمَنْكِبِ صَاحِبِهِ وَرُكْبَتَهُ بِرُكْبَةِ صَاحِبِهِ وَكَعْبَهُ بِكَعْبِهِ. (سنن ابي داود، بَابُ تَسْوِيَةِ الصُّفُوفِ، رقم 662؛ مسند البزار، مسند النعمان بن بشير، رقم 3285)

{3} **Hadith**: Hadhrat Al-Nu'man b. Bashir (ﷺ) said: "The Messenger of Allah (ﷺ) paid attention to the people and said three times; straighten your rows (in prayer); by Allah, you must straighten your rows, or Allah will certainly put your faces in contrary directions. I then saw that every person stood in prayer keeping his shoulder close to that of the other, and his knee close to that of the other, and his ankle close to that of the other." (Sunan Abi Dawud, Hadith No. 662; Musnad al-Bazzar, Musnad al-Nu'man bin Bashir, Hadith No. 3285)

Note: If you join the shoulder with shoulder, the foot will not join, and the knee will not be joined even more. You can try it yourself, so this is just an assumption of the narrator.

These are 3 hadiths proving that it is better to stand with feet wide apart.

Hadiths Presented the Hanafis

According to the Hanafis, it is necessary to join shoulder with shoulder, not to join one's feet to other's feet. However, if the feet of all the *muqtadis* are in a line, the row will be straight.

Here are the hadiths that support this opinion:

{1} وَسَأَلْتُ عَطَاءً عَنْ ضَمِّ الْمَرْءِ قَدَمَيْهِ فِي الصَّلَاةِ، فَقَالَ: «أَمَّا هَكَذَا حَتَّى تُمَاسَّ بَيْنَهُمَا فَلَا، وَلَكِنْ وَسَطًا مِنْ ذَلِكَ» فَقَالَ ابْنُ جُرَيْجٍ: وَلَقَدْ أَخْبَرَنِي نَافِعٌ أَنَّ ابْنَ عُمَرَ لَا يُفَرْسِخُ بَيْنَهُمَا كَانَ ، وَلَا يُمِسُّ إِحْدَاهُمَا الْأُخْرَى" قَالَ: «بَيْنَ ذَلِكَ». (مصنف عبد الرزاق، بَابُ التَّحْرِيكِ فِي الصَّلَاةِ، رقم 3300)

{1} **Statement of Sahabi:** I (narrator) asked `Atta about the feet put together in prayer, he said: "If you stand with your feet together like this, then it is not correct, but it should be moderate (neither too close nor too wide). Ibn Juraij said that Hadhrat Nafi' has informed me that Hadhrat Abdullah bin Umar did not keep both feet apart, nor did he keep them together, rather he kept them in between the two." (Musannaf Abd al-Razzaq, Hadith No. 3300)

Note: The Hanafis' practice of placing feet at normal gap is based on this hadith.

{2} عَنْ عَطَاءٍ قَالَ: «إِنِّي لَأُحِبُّ أَنْ يُقِلَّ التَّحَرُّكَ فِي الصَّلَاةِ، وَأَنْ يَعْتَدِلَ قَائِمًا عَلَى قَدَمَيْهِ، إِلَّا أَنْ يَكُونَ إِنْسَانًا كَبِيرًا لَا يَسْتَطِيعُ ذَلِكَ». (مصنف عبد الرزاق، بَابُ التَّحْرِيكِ فِي الصَّلَاةِ، رقم 3301)

{2} **Statement of Tabi'i:** It is reported from Ataa, he said: "I like it that one makes minimal movement in prayer, and stands straight on both feet, that is, unless one is of heavy weight who cannot do so." (Musannaf Abd al-Razzaq, Hadith No. 3301)

Note: If you stand with both legs spread, then the movement will be more, and it resembles a form of dance. Moreover, while standing he will have his legs wide open, and while going to *ruku'* he will have to narrow the gap between the feet, then again, he has to spread it while standing for the second Rak'ah. Thus doing this again and again takes a form of dancing, and it goes against the verse: "and stand before Allah in total devotion." [2:238]

{3} عَنْ مُجَاهِدٍ، «أَنَّ أَبَا بَكْرٍ، وَابْنَ الزُّبَيْرِ، كَانَ إِذَا صَلَّى كَأَنَّهُ عَمُودٌ». (مصنف عبد الرزاق، بَابُ التَّحْرِيكِ فِي الصَّلَاةِ، رقم 3302)

(3) **Statement of Sahabi:** It is reported from Mujahid: "Hadhrat Abu Bakr and Hadhrat Zubair used to pray as if they were pillars." (Musannaf Abd al-Razzaq, Hadith No. 3302)

Note: Standing with feet apart will require repeated leg contractions, and one will not be able to stand like a pillar.

{4} عَنْ مَسْرُوقٍ قَالَ: قَالَ عَبْدُ اللهِ: «قَارُّوا الصَّلَاةَ» يَقُولُ: «اسْكُنُوا، اطْمَئِنُّوا». (مصنف عبد الرزاق، بَابُ التَّحْرِيكِ فِي الصَّلَاةِ، رقم 3305)

{4} **Statement of Sahabi:** It is reported from Masrooq, he said: "Be steadfast in prayer, be calm, and be comfortable."

Note: A person cannot stay comfortably by standing with feet wide apart.

{5} عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «رُصُّوا صُفُوفَكُمْ وَقَارِبُوا بَيْنَهَا وَحَاذُوا بِالْأَعْنَاقِ، فَوَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لَأَرَى الشَّيْطَانَ يَدْخُلُ مِنْ خَلَلِ الصَّفِّ كَأَنَّهَا الْحَذَفُ.» (أبو داود، بَابُ تَسْوِيَةِ الصُّفُوفِ ، رقم667؛ النسائي، كَمْ مَرَّةً يَقُولُ اسْتَوُوا، رقم 815)

{5} **Hadith:** Hadhrat Anas ibn Malik (ﷺ) narrated: “The Prophet (ﷺ) said: Stand close together in your rows, bring them near one another, and stand neck to neck, for by Him in Whose hand my soul is, I see the devil coming in through openings in the row just like a small black sheep.” (Sunan Abi Dawud, Hadith No. 667; Sunan Al-Nasa'i, Hadith No. 815)

Note: Standing with the shoulders together is practiced by the Hanafis, and this was emphasized in this hadith.

{6} سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، يَقُولُ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُسَوِّي صُفُوفَنَا حَتَّى كَأَنَّمَا يُسَوِّي بِهَا الْقِدَاحَ حَتَّى رَأَى أَنَّا قَدْ عَقَلْنَا عَنْهُ،

ثُمَّ خَرَجَ يَوْمًا فَقَامَ، حَتَّى كَادَ يُكَبِّرُ فَرَأَى رَجُلًا بَادِيًا صَدْرُهُ مِنَ الصَّفِّ، فَقَالَ: «عِبَادَ اللهِ لَتُسَوُّنَّ صُفُوفَكُمْ، أَوْ لَيُخَالِفَنَّ اللهُ بَيْنَ وُجُوهِكُمْ» (صحيح مسلم، بَابُ تَسْوِيَةِ الصُّفُوفِ، وَإِقَامَتِهَا، رقم 436)

{6} **Hadith:** Hadhrat Nu'man b. Bashir (ﷺ) reported: “The Messenger of Allah (ﷺ) used to straighten our rows as one straightens an arrow, until be thought that we had learnt it from him. One day he came out, stood up (for prayer) and was about to say: Allah is the Greatest, when he saw a man, whose chest was bulging out from the row, so he said: Servants of Allah, straighten your rows or Allah would create dissension amongst you.” (Sahih Muslim, Hadith No. 436)

Note: In this hadith, there is more emphasis on straightening the row, not on joining foot with foot.

{7}عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَتَخَلَّلُ الصُّفُوفَ مِنْ نَاحِيَةٍ إِلَى نَاحِيَةٍ يَمْسَحُ مَنَاكِبَنَا وَصُدُورَنَا وَيَقُولُ: «لَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ». (سنن النسائي، كَيْفَ يُقَوِّمُ الْإِمَامُ الصُّفُوفَ، رقم811)

{7} **Hadith:** It was narrated that Hadhrat Al-Bara bin Azib (ﷺ) said: "The Messenger of Allah (ﷺ) used to go between the rows from one side to another, patting our shoulders and chests and saying: 'Do not make your rows ragged or your hearts will be filled with enmity toward one another.' And he used to say:

'Allah and His angels send blessing upon the front rows."' (Sunan an-Nasa'I, Hadith No. 811)

Note: In this hadith, there is more emphasis on leveling the row, not on joining foot with foot.

{8} عَنْ بِلَالٍ، قَالَ: «كَانَ يُسَوِّي مَنَاكِبَنَا وَأَقْدَامَنَا فِي الصَّلَاةِ.» (مصنف ابن ابى شيبة، مَا قَالُوا فِي إِقَامَةِ الصَّفِّ، رقم 3534)

{8} **Statement of Sahabi:** It is reported from Hadhrat Bilal (رضي الله عنه) that he used to straighten our shoulders and our feet in prayer. (Musannaf Ibn Abi Shayba, Hadith No. 3534)

{9} عَنْ أَبِي عُثْمَانَ قَالَ: «مَا رَأَيْتُ أَحَدًا كَانَ أَشَدَّ تَعَاهُدًا لِلصَّفِّ مِنْ عُمَرَ، أَنْ كَانَ يَسْتَقْبِلُ الْقِبْلَةَ، حَتَّى إِذَا قُلْنَا قَدْ كَبَّرَ الْتَفَتَ فَنَظَرَ إِلَى الْمَنَاكِبِ وَالْأَقْدَامِ، وَإِنْ كَانَ يَبْعَثُ رِجَالًا يَطْرُدُونَ النَّاسَ حَتَّى يُلْحِقُوهُمْ بِالصُّفُوفِ الصَّلَاةِ.» (مصنف ابن ابى شيبة، مَا قَالُوا فِي إِقَامَةِ الصَّفِّ، رقم 3537)

{9} **Statement of Sahabi:** It is reported from Abu Uthman, he said: “I have not seen anyone strict about straightening row more than Hadhrat Umar. He would stand facing the Qibla, even if we thought that now he would say Takbir, but he would look at people's shoulders and feet, and it would also happen that he would ask anyone that (if a man had gone forward) he would push him and join him in the row of prayer (so that the

entire row is straight). (Musannaf Ibn Abi Shayba, Hadith No. 3537)

Note: In this statement of Sahabi, all the *muqtadis'* feet were placed in a line, so that the row becomes straight, but no attempt was made to join foot with foot.

These are 3 hadiths and 6 statements of the Companions, from which the Hanafis prove that a person should stand normally, should not stand with his feet wide, but it is sunnah to stand together, and to make the row completely straight.

(5) Placing Hands on Chest or Below Navel in Salah

According to Hanafis, it is sunnah to place the hands below the navel in Salah after *Takbir Tahrima* during standing position. Some other scholars say that the hands should be placed above the navel, and below the chest, while some others are of the opinion that it is sunnah to keep it above the chest.

It is written in Al-Hidaya: "One should place his right hand on the left hand below the navel." (Al-Hidaya, Chapter: Sifat al-Salat, p. 49)

Hadiths Presented by Ahl al-Hadith

Here are the hadiths that support placing the hands over chest:

{1} عَنْ طَاوُسٍ، قَالَ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ «يَضَعُ يَدَهُ الْيُمْنَى عَلَى يَدِهِ الْيُسْرَى، ثُمَّ يَشُدُّ بَيْنَهُمَا عَلَى صَدْرِهِ وَهُوَ فِي الصَّلَاةِ.» (أبو داود، بَابُ وَضْعِ الْيُمْنَى عَلَى الْيُسْرَى فِي الصَّلَاةِ، رقم 759)

{1} **Hadith**: It is reported from Tawus, he said: "The Messenger of Allah (ﷺ) used to place his right hand on his left hand, then he folded them strictly on his chest in prayer." (Sunan Abu Dawud, Hadith No. 759)

Hadhrat Tawus is a Tabi'i, he is quoting about the Prophet (ﷺ), thus one companion is missing from the chain, and therefore the hadith is weak.

{2} عَنْ عُقْبَةَ بْنِ صُهْبَانَ كَذَا قَالَ: إِنَّ عَلِيًّا رَضِيَ اللهُ عَنْهُ قَالَ فِي هَذِهِ الْآيَةِ {فَصَلِّ لِرَبِّكَ وَانْحَرْ} [الكوثر108: 2] قَالَ: "وَضْعُ يَدِهِ الْيُمْنَى عَلَى وَسَطِ يَدِهِ الْيُسْرَى، ثُمَّ وَضَعَهَا عَلَى صَدْرِهِ". (سنن البيهقي الكبرى، بَابُ وَضْعِ الْيَدَيْنِ عَلَى الصَّدْرِ فِي الصَّلَاةِ مِنَ السُّنَّةِ، رقم 2337)

{2} **Statement of Sahabi:** It is narrated on the authority of `Uqba bin Suhban, who said: Hadhrat Ali, may Allah be pleased with him, in his commentary on the verse [Al-Kawtar 108 :2] said: "It indicates to placing right hand on the middle of left hand, then placing it on chest." (Sunan Al-Bayhaqi Al-Kubra, Chapter: Placing the hands on the chest in prayer is Sunnah, Hadith No. 2337)

Note: This statement of the Sahabi, and the abovementioned weak hadith prove that hands should be kept on chest.

{3} عَنْ قَبِيصَةَ بْنِ هُلْبٍ، عَنْ أَبِيهِ، قَالَ: "رَأَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَنْصَرِفُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ، وَرَأَيْتُهُ، قَالَ، يَضَعُ هَذِهِ عَلَى صَدْرِهِ"، وَصَفَّ يَحْيَى: الْيُمْنَى عَلَى الْيُسْرَى فَوْقَ الْمِفْصَلِ. (مسند أحمد، حديث هلب الطائي، رقم 21967)

{3} **Hadith**: Hadhrat Qabisa bin Hulb narrated on the authority of his father, who said: "I saw the Prophet (ﷺ) moving to his right and to his left, and he said, "I saw putting this on his chest." Yahya explained it that he used to keep the right hand

on the left hand. Musnad Ahmad, Hadith of Hulb Al-Ta'I, No. 21967)

These are 2 hadiths, and one statement of the Sahabi that indicate that it is sunnah to put the hands on the chest.

Hadiths Presented by the Hanafis

Hanafis say that placing hands below the navel is sunnah during salah. Here are the hadiths that support their opinion:

{1} أَنَّ عَلِيًّا رَضِيَ اللهُ عَنْهُ، قَالَ: «مِنَ السُّنَّةِ وَضْعُ الْكَفِّ عَلَى الْكَفِّ فِي الصَّلَاةِ تَحْتَ السُّرَّةِ.» (أبو داود، بَابُ وَضْعِ الْيُمْنَى عَلَى الْيُسْرَى فِي الصَّلَاةِ، رقم 756)

{1} **Statement of Sahabi:** Hadhrat Ali ibn AbuTalib (﵁) said: "It is a sunnah to place one hand on the other in prayer below the navel." (Sunan Abu Dawud, Hadith No. 756)

{2} عَنْ عَلِيٍّ، قَالَ: "إِنَّ مِنَ السُّنَّةِ فِي الصَّلاةِ وَضْعُ الْأَكُفِّ، عَلَى الْأَكُفِّ تَحْتَ السُّرَّةِ.» (مسند أحمد، مسند على ابن أبي طالب، رقم 875)

(2) **Statement of Sahabi:** It is reported on the authority of Hadhrat Ali (﵁), he said: "It is Sunnah in prayer to place the palm on the other palm below the navel." (Musnad Ahmad, Musnad Ali Ibn Abi Talib, Hadith No. 875)

{3} عَنْ أَبِي وَائِلٍ، قَالَ: قَالَ أَبُو هُرَيْرَةَ: «أَخْذُ الْأَكُفِّ عَلَى الْأَكُفِّ فِي الصَّلَاةِ تَحْتَ السُّرَّةِ.» (أبو داود، بَابُ وَضْعِ الْيُمْنَى عَلَى الْيُسْرَى فِي الصَّلَاةِ، رقم 758)

{3} **Hadith**: Hadhrat Abu Hurairah (ﷺ) narrated: “(The established way of folding hands is) to hold the hands by the hands in prayer below the navel.” (Sunan Abu Dawud, Hadith No. 758)

{4} عَنِ ابْنِ جَرِيرٍ الضَّبِّيِّ، عَنْ أَبِيهِ، قَالَ: «رَأَيْتُ عَلِيًّا، رَضِيَ اللهُ عَنْهُ يُمْسِكُ شِمَالَهُ بِيَمِينِهِ عَلَى الرُّسْغِ فَوْقَ السُّرَّةِ.» (أبو داود، بَابُ وَضْعِ الْيُمْنَى عَلَى الْيُسْرَى فِي الصَّلَاةِ، رقم 757)

{4} **Statement of Sahabi:** Jarir ad-Dabbi reports from his father, who said: “I saw Ali (Allah be pleased with him) catching hold of his left hand) by his right hand on the wrist above the navel.” (Sunan Abu Dawud, Hadith No. 757)

Note: According to this statement of the Sahabi, some people consider placing hands above the navel as sunnah.

{5} عَنْ إِبْرَاهِيمَ قَالَ: «يَضَعُ يَمِينَهُ عَلَى شِمَالِهِ فِي الصَّلَاةِ تَحْتَ السُّرَّةِ.» (مصنف ابن أبي شيبة، وَضْعُ الْيَمِينِ عَلَى الشِّمَالِ ، رقم 3939)

(5) **Statement of Tabi'i:** Hadhrat Ibrahim Nakhai says: "One should place the right hand on the left hand below the navel in prayer." (Musannaf Ibn Abi Shayba, Hadith No. 3939)

Note: These statements of Sahabis and a statement of Tabi'i prove that hands should be placed below the navel.

{6} حَدَّثَنَا عَلْقَمَةُ بْنِ وَائِلٍ، عَنْ أَبِيهِ، قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ قَائِمًا فِي الصَّلَاةِ قَبَضَ بِيَمِينِهِ عَلَى شِمَالِهِ.» (سنن النسائي، وَضْعُ الْيَمِينِ عَلَى الشِّمَالِ فِي الصَّلَاةِ، رقم 887)

{6} **Hadith**: Alqamah bin Wa'il narrated that his father said: "I saw the Messenger of Allah (ﷺ), when he was standing in prayer, holding his left hand with his right.'" (Sunan an-Nasa'I, Hadith No. 887)

{7} عَنْ قَبِيصَةَ بْنِ هُلْبٍ، عَنْ أَبِيهِ، قَالَ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَؤُمُّنَا، فَيَأْخُذُ شِمَالَهُ بِيَمِينِهِ.» (جامع الترمذي، بَابُ مَا جَاءَ فِي وَضْعِ الْيَمِينِ عَلَى الشِّمَالِ فِي الصَّلَاةِ، رقم 252)

{7} **Hadith**: Qabisah bin Hulb narrated from his father, who said: "Allah's Messenger would lead us in prayer and hold his left hand with his right." (Jami` at-Tirmidhi, Hadith No. 252)

Note: In these two hadiths, it is not mentioned where he put his hands, below the navel or on the chest, but this hadith proves that he held the left hand with the right hand, and this

can happen if placed below the navel, and if you place hands above the chest, then holding will not take place, rather only placing will be established. Therefore, the hadith indicates that the Prophet (ﷺ) placed his hands below the navel.

{8} عَنْ أَبِيهِ وَائِلِ بْنِ حُجْرٍ: أَنَّهُ "رَأَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَفَعَ يَدَيْهِ حِينَ دَخَلَ فِي الصَّلَاةِ كَبَّرَ، - وَصَفَ هَمَّامٌ حِيَالَ أُذُنَيْهِ - ثُمَّ الْتَحَفَ بِثَوْبِهِ، ثُمَّ وَضَعَ يَدَهُ الْيُمْنَى عَلَى الْيُسْرَى." (صحيح مسلم، بَابُ وَضْعِ يَدِهِ الْيُمْنَى عَلَى الْيُسْرَى بَعْدَ تَكْبِيرَةِ الْإِحْرَامِ تَحْتَ صَدْرِهِ فَوْقَ سُرَّتِهِ، رقم 401)

{8} **Hadith**: Hadhrat Wa'il b. Hujr reported: He saw the Messenger of Allah (ﷺ) raising his hands at the time of beginning the prayer and reciting takbir, and according to Hammam (the narrator), the hands were lifted opposite to ears. He (the Holy Prophet ﷺ) then wrapped his hands in his cloth and placed his right hand over his left hand.” (Sahih Muslim, Hadith No. 401)

Note: In this hadith, it is mentioned that he placed the right hand on the left hand, it also indicates that he placed it below the navel, and it is also possible that he placed on the chest, because placing can happen at both places.

Imam Tirmidhi writes: “The Companions of the Holy Prophet ﷺ, and the Tabi’in, and those after them follow this practice, they see that the right hand should be placed on the left hand

in prayer. Some think that it should be placed under the navel, while some say that it should be placed below the navel, and there is no issue to follow any of these two opinions." (Jami' Al-Tirmidhi, under Hadith No. 252)

It is established from these 3 hadiths, 4 statements of the Sahaba, and 1 statement of Tabi'i that it is better to hold hands below the navel in salah. This method of standing in the presence of Allah with folded hands is preferable. However, it is allowable to act otherwise as well due to some hadith supporting it also.

(6) *Amal Kathir* Makes Prayer Invalid

According to Hanafis, the prayer becomes invalid due to *amal kathir* (major strange action during salah), for example: eating, drinking, talking during prayer, or repeatedly doing something that prompts an observer to think that he is not praying, this is called *'Amal Kathir'.* Such non-salah acts will invalidate the prayer and will require the prayer to be performed again.

While other scholars say that if one speaks by mistake, or commits a major non-salah act, it will not invalidate the prayer, rather only *sajdat al-sahv* (remedial prostration) will be required.

Note: If someone watches a person in salah doing non-salah activity and thinks that he is not in prayer, this is called *amal kathir.*

Note: There is no hadith, or statement of sahabi or tabi'i about this, but the Hanafis have formed a principle deriving from hadiths that the prayer will be invalid due to *amal kathir*.

It is written in Al-Hidaya:

"One should not eat or drink during prayer, because these are not parts of prayer acts, but if one eats or drinks knowingly or forgetfully, then one's prayer will be invalid, because it involves *amal kathir*. Salah is a process of *dhikr*, so one is not supposed to eat or drink even forgetfully; therefore, eating or drinking will make the prayer invalid.

Hadiths Presented by Ahl al-Hadith

Some scholars are of the opinion that if someone speaks in Salah for correction, then the prayer will not become invalid, rather only *sajdat al-sahv* (remedial prostration) will be sufficient.

{1} عَنْ أَبِي هُرَيْرَةَ، قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، إِحْدَى صَلاَتَيِ الْعَشِيِّ - الظُّهْرَ أَوِ الْعَصْرَ -، قَالَ: فَصَلَّى بِنَا رَكْعَتَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ قَامَ إِلَى خَشَبَةٍ فِي مُقَدَّمِ الْمَسْجِدِ، فَوَضَعَ يَدَيْهِ عَلَيْهِمَا إِحْدَاهُمَا عَلَى الْأُخْرَى، يُعْرَفُ فِي وَجْهِهِ الْغَضَبُ ، ثُمَّ خَرَجَ سَرْعَانُ النَّاسِ وَهُمْ يَقُولُونَ: قُصِرَتِ الصَّلَاةُ، قُصِرَتِ الصَّلَاةُ، وَفِي النَّاسِ أَبُو بَكْرٍ، وَعُمَرُ، فَهَابَاهُ أَنْ يُكَلِّمَاهُ، فَقَامَ رَجُلٌ كَانَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُسَمِّيهِ ذَا الْيَدَيْنِ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَنَسِيتَ أَمْ قُصِرَتِ الصَّلَاةُ؟ قَالَ: «لَمْ أَنْسَ، وَلَمْ تُقْصَرِ الصَّلَاةُ»، قَالَ: بَلْ، نَسِيتَ يَا رَسُولَ اللَّهِ، فَأَقْبَلَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى الْقَوْمِ، فَقَالَ: «أَصَدَقَ ذُو الْيَدَيْنِ»، فَأَوْمَئُوا: أَيْ نَعَمْ، فَرَجَعَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى مَقَامِهِ، فَصَلَّى الرَّكْعَتَيْنِ الْبَاقِيَتَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ كَبَّرَ وَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ وَكَبَّرَ، ثُمَّ كَبَّرَ وَسَجَدَ مِثْلَ سُجُودِهِ، أَوْ أَطْوَلَ، ثُمَّ رَفَعَ وَكَبَّرَ. (أبو داود، بَابُ السَّهْوِ فِي السَّجْدَتَيْنِ، رقم 1008؛ صحيح البخاري، بَابٌ: هَلْ يَأْخُذُ الإِمَامُ إِذَا شَكَّ بِقَوْلِ النَّاسِ؟، رقم 714)

{1} **Hadith**: Hadhrat Abu Hurairah (﵁) said: The Messenger of Allah (ﷺ) led us in one of the prayers, the noon or afternoon prayer. He led us in two Rak'ahs and gave the salutation. He then got up going towards a piece of wood which was placed in the front part of the mosque. He placed his hands upon it, one on the other, looking from his face as if he were angry. The people came out hastily saying: the prayer has been shortened. Abu Bakr and 'Umar were among the people, but they were too afraid to speak to him. A man whom the Messenger of Allah (ﷺ) would call "the possessor of hands" (Dhu al-Yadain) stood up (asking him): Have you forgotten, O the Messenger of Allah, or has the prayer been shortened? He said: I have neither forgotten nor has it been shortened. He said: Messenger of Allah, you have forgotten. The Messenger of Allah (ﷺ) turned towards the people and asked: did Dhu al-Yadain speak the truth? They made a sign, that is, yes. The Messenger of Allah (ﷺ) returned to his place and prayed the remaining two Rak'ahs, then gave the salutation; he then uttered the takbir and prostrated himself as usual or prolonged. He then raised his head and uttered the takbir; then he uttered the takbir and made prostration as usual or made longer (prostration). Then he raised his head and uttered the *takbir* (Allah is most great). Then, he said takbir and prostrated just like his other prostration or even longer, then raised his head and said takbir." (Sunan Abu Dawud, Hadith No. 1008; Sahih Al-Bukhari, Hadith No. 714)

Note: According to this hadith, the Holy Prophet (ﷺ) has spoken and walked, yet the prayer did not become invalid, and finished

the prayer by performing *sajdat al-sahv*, which shows that talking due to any mistake does not invalidate the prayer.

{2} عَنْ عَلْقَمَةَ، قَالَ: قَالَ عَبْدُ اللهِ: صَلَّى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ – قَالَ إِبْرَاهِيمُ: زَادَ أَوْ نَقَصَ – فَلَمَّا سَلَّمَ قِيلَ لَهُ: يَا رَسُولَ اللهِ أَحَدَثَ فِي الصَّلَاةِ شَيْءٌ؟ قَالَ: «وَمَا ذَاكَ؟» قَالُوا: صَلَّيْتَ كَذَا وَكَذَا، قَالَ: فَثَنَى رِجْلَيْهِ، وَاسْتَقْبَلَ الْقِبْلَةَ، فَسَجَدَ سَجْدَتَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ: «إِنَّهُ لَوْ حَدَثَ فِي الصَّلَاةِ شَيْءٌ أَنْبَأْتُكُمْ بِهِ، وَلَكِنْ إِنَّمَا أَنَا بَشَرٌ أَنْسَى كَمَا تَنْسَوْنَ، فَإِذَا نَسِيتُ فَذَكِّرُونِي، وَإِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَتَحَرَّ الصَّوَابَ، فَلْيُتِمَّ عَلَيْهِ، ثُمَّ لِيَسْجُدْ سَجْدَتَيْنِ. (صحيح مسلم، بَابُ السَّهْوِ فِي الصَّلَاةِ وَالسُّجُودِ لَهُ، رقم 572)

{2} **Hadith**: 'Alqama narrated It on the authority of Hadhrat 'Abdullah b. Mas'ud (ﷺ) who said: The Messenger of Allah (ﷺ) offered the prayer; (the narrator added or omitted): when he pronounced salutation; it was said to him: Messenger of Allah, is there something new about the prayer? He (the Holy Prophet) said: What is it? They said: You said prayer in such and such way. He (the narrator) said: He (the Holy Prophet) turned his feet and faced the Qibla and performed two prostrations and then pronounced salutations, and then turned his face towards us and said: If there is anything new about prayer (new command from the Lord) I informed you of that. But I am a human being and I forget as you forget, so when I forget,

remind me, and when any one of you is in doubt about his prayer, he should aim at what is correct and complete his prayer in that respect and then make two prostrations.” (Sahih Muslim, Hadith No. 572)

Note: According to this hadith, after speaking he performed two *sajdat al-sahv* and completed the prayer. This shows that if one speaks for correction, then the prayer will not be invalid.

{3} عَنْ أَبِي ذَرٍّ الْغِفَارِيِّ، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللهَ قَدْ تَجَاوَزَ عَنْ أُمَّتِي الْخَطَأَ، وَالنِّسْيَانَ، وَمَا اسْتُكْرِهُوا عَلَيْهِ.» (ابن ماجة، بَابُ طَلَاقِ الْمُكْرَهِ وَالنَّاسِي، رقم 2043)

{3} **Hadith**: It was narrated from Hadhrat Abu Dharr Al-Ghifari (﵁) that the Messenger of Allah (ﷺ) said: “Allah has forgiven for me my Ummah their mistakes and forgetfulness, and what they are forced to do." (Sunan Ibn Majah, Hadith No. 2043)

Note: When the forgetfulness and mistake have been forgiven, then if someone speaks forgetfully in prayer, it will not invalidate it.

{4} عَنْ أَبِي قَتَادَةَ الأَنْصَارِيِّ، «أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي وَهُوَ حَامِلٌ أُمَامَةَ بِنْتَ زَيْنَبَ بِنْتِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَلِأَبِي العَاصِ بْنِ رَبِيعَةَ بْنِ عَبْدِ شَمْسٍ فَإِذَا سَجَدَ وَضَعَهَا، وَإِذَا قَامَ

حَمَلَهَا.» (صحيح البخاري، بَابُ إِذَا حَمَلَ جَارِيَةً صَغِيرَةً عَلَى عُنُقِهِ فِي الصَّلاَةِ، رقم 516)

{4} **Hadith**: Hadhrat Abu Qatada Al-Ansari (﵁) narrated: Allah's Messenger (ﷺ) was praying and he was carrying Umama the daughter of Zainab, the daughter of Allah's Messenger (ﷺ) and she was the daughter of 'As bin Rabi`a bin `Abd Shams. When he prostrated, he put her down and when he stood, he carried her (on his neck). (Sahih al-Bukhari, Hadith No. 516)

Note: This hadith mentions lifting and holding daughter in prayer, yet the prayer was not invalidated.

{5} عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "اقْتُلُوا الْأَسْوَدَيْنِ فِي الصَّلَاةِ: الْحَيَّةَ، وَالْعَقْرَبَ." (ابو داود، بَابُ الْعَمَلِ فِي الصَّلَاةِ ، رقم 921)

{5} **Hadith**: Hadhrat Abu Hurairah (﵁) narrated: “The Prophet (ﷺ) said: Kill the two black things during prayer, the snake and scorpion.” (Sunan Abu Dawud, Hadith No. 921)

Note: Killing snake and scorpion will involve *amal kathir*, yet there is an order to kill them, thus it is known that the prayer will not be invalid by doing *amal kathir*.

{6} عَنْ عَائِشَةَ، قَالَتْ: "كَانَ رَسُولُ اللهِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي وَالْبَابُ عَلَيْهِ مُغْلَقٌ، فَجِئْتُ فَاسْتَفْتَحْتُ" – قَالَ أَحْمَدُ: – فَمَشَى فَفَتَحَ لِي، ثُمَّ إِلَى مُصَلَّاهُ، وَذَكَرَ أَنَّ الْبَابَ كَانَ فِي الْقِبْلَةِ. (أبو داود، بَابُ الْعَمَلِ فِي الصَّلَاةِ، رقم922)

{6} **Hadith**: Hadhrat Aisha (may Allah be pleased with her) narrated: “The Messenger of Allah (ﷺ) was praying with his door bolted. I came and asked to have the door opened. He walked and opened the door for me. He then returned to his place for prayer. He (the narrator Urwah) mentioned that the door faced the qiblah.” (Sunan Abu Dawud, Hadith No. 922)

Note: This hadith mentions a lot of walking in prayer, if the prayer was a invalid due to it, the Holy Prophet (ﷺ) would not have come to the door.

So, these scholars establish from these 6 hadiths that if *amal kathir* is committed for any correction or forgetfully, then it will not invalidate the prayer.

Hadiths Presented by the Hanafis

The Hanafis say that the prayer becomes invalid by committing *amal kathir*, and by eating and drinking during the prayer. The evidences from the Quran and Hadith supporting their opinion are as follows:

{1} ﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ﴾ (سورة البقرة ٢، ٢٣٨)

(1) “Take due care of all the prayers, and the middle prayer, and stand before Allah in total devotion.” [Surat al-Baqarah, 2:238]

Amal Kathir is against devotion; therefore, according to the indication of the verse, the Hanafis say that *amal kathir* will invalidate the prayer.

{2} ﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۞ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ﴾ (سورة المؤمنون، 23:1-2)

(2) “Success is really attained by the believers, who concentrate their attention in humbleness when offering Salah (prayers).” [Surat al-Muminun, 23:1-2]

Note: If one will do *amal kathir* in prayer, *khushu* (humility) will not be achieved, which is the soul of prayer; therefore, the Hanafis say that the prayer becomes invalid by *amal kathir*.

{3} عَنْ زَيْدِ بْنِ أَرْقَمَ، قَالَ: "كُنَّا نَتَكَلَّمُ فِي الصَّلَاةِ يُكَلِّمُ الرَّجُلُ صَاحِبَهُ وَهُوَ إِلَى جَنْبِهِ فِي الصَّلَاةِ حَتَّى نَزَلَتْ {وَقُومُوا لِلَّهِ قَانِتِينَ} [البقرة2: 238] فَأُمِرْنَا بِالسُّكُوتِ، وَنُهِينَا عَنِ الْكَلَامِ." (صحيح مسلم، بَابُ تَحْرِيمِ الْكَلَامِ فِي الصَّلَاةِ، وَنَسْخِ مَا كَانَ مِنْ إِبَاحَتِهِ، رقم 539)

{3} **Hadith**: Hadhrat Zaid b. Arqam (ﷺ) reported: “We used to talk while engaged in prayer and a person talked with a companion on his side in prayer till (this verse) was revealed: “And stand before Allah in devout obedience." (2:238) and we were commanded to observe silence (in prayer) and were forbidden to speak.” (Sahih Muslim, Hadith No. 539)

Note: It is known from this hadith that talking during prayer was permissible in early days of Islam, but later it was abolished, so talking now will invalidate the prayer.

{4} عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ، قَالَ: بَيْنَا أَنَا أُصَلِّي مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، إِذْ عَطَسَ رَجُلٌ مِنَ الْقَوْمِ، فَقُلْتُ يَرْحَمُكَ اللهُ .... ، قَالَ: «إِنَّ هَذِهِ الصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ، إِنَّمَا هُوَ التَّسْبِيحُ وَالتَّكْبِيرُ وَقِرَاءَةُ الْقُرْآنِ. (صحيح مسلم، بَابُ تَحْرِيمِ الْكَلَامِ فِي الصَّلَاةِ، وَنَسْخِ مَا كَانَ مِنْ إِبَاحَتِهِ، رقم 537)

{4} **Hadith**: Hadhrat Mu'awiya b. al-Hakam (ﷺ) said: “While I was praying with the Messenger of Allah (ﷺ), a man in the company sneezed. I said: Allah have mercy on you! …… (The Prophet ﷺ) said: Talking to persons is not fitting during the prayer, for it consists of glorifying Allah, declaring his Greatness. and recitation of the Qur'an.” (Sahih Muslim, Hadith No. 537a)

Note: This hadith shows that it is not permissible to talk in prayer, rather it can accommodate only *tasbih*, *takbir*, and recitation of the Qur'an.

{5} عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ، قَالَ: كُنَّا نُسَلِّمُ عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي الصَّلَاةِ، فَيَرُدُّ عَلَيْنَا، فَلَمَّا رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ، سَلَّمْنَا عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْنَا، فَقُلْنَا: يَا رَسُولَ اللهِ كُنَّا نُسَلِّمُ عَلَيْكَ فِي الصَّلَاةِ فَتَرُدُّ عَلَيْنَا، فَقَالَ: «إِنَّ فِي الصَّلَاةِ شُغْلًا.» (صحيح مسلم، بَابُ تَحْرِيمِ الْكَلَامِ فِي الصَّلَاةِ، وَنَسْخِ مَا كَانَ مِنْ إِبَاحَتِهِ، رقم538؛ سنن النسائي، الْكَلَامُ فِي الصَّلَاةِ، رقم 1221)

{5} **Hadith**: Hadhrat Abdullah b. Masu'd (ﷺ) reported: “We used to greet the Messenger of Allah (ﷺ) while he was engaged in prayer and he would respond to our greeting. But when we returned from the Negus we greeted him and he did not respond to us; so we said: O Messenger of Allah! We used to greet you when you were engaged in prayer and you would respond to us. He replied: Prayer demands whole attention.” (Sahih Muslim, Hadith No. 538; Sunan Al-Nasani, Hadith No. 1221)

Note: It means that now greeting in prayer and answering it has been abolished, and it has become forbidden, and now the prayer should involve only *Tasbih*, recitation of the Qur’an etc.

{6} عَنْ زَيْدِ بْنِ أَرْقَمَ، قَالَ: "كَانَ الرَّجُلُ يُكَلِّمُ صَاحِبَهُ فِي الصَّلَاةِ بِالْحَاجَةِ عَلَى عَهْدِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَتَّى نَزَلَتْ هَذِهِ الْآيَةُ {حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ} [البقرة:

238]، فَأُمِرْنَا بِالسُّكُوتِ." (سنن النسائي، الْكَلَامُ فِي الصَّلَاةِ ، رقم 1219)

{6} **Hadith**: It was narrated that Hadhrat Zaid bin Arqam (ﷺ) said: "We used to speak to each other during the prayer, saying whatever was necessary, at the time of the Messenger of Allah (ﷺ), until this verse was revealed: “Take due care of all the prayers, and the middle prayer, and stand before Allah in total devotion” [2:238], so we were commanded to be silent." (Sunan an-Nasa'i, Hadith No. 1219)

{7} عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: كُنَّا إِذَا صَلَّيْنَا مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قُلْنَا: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ، وَأَشَارَ بِيَدِهِ إِلَى الْجَانِبَيْنِ، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «عَلَامَ تُومِئُونَ بِأَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمْسٍ؟ إِنَّمَا يَكْفِي أَحَدَكُمْ أَنْ يَضَعَ يَدَهُ عَلَى فَخِذِهِ ثُمَّ يُسَلِّمُ عَلَى أَخِيهِ مَنْ عَلَى يَمِينِهِ، وَشِمَالِهِ. (صحيح مسلم، بَابُ الْأَمْرِ بِالسُّكُونِ فِي الصَّلَاةِ، رقم 431)

{7} **Hadith**: Hadhrat Jabir b. Samura (ﷺ) reported: “When we said prayer with the Messenger of Allah (ﷺ), we pronounced: Peace be upon you and Mercy of Allah, peace be upon you and Mercy of Allah, and made gesture with the hand on both the sides. Upon this the Messenger of Allah (may peace be upon him said: What do you point out with your hands as if they are

the tails of headstrong horses? This is enough for you that one should place one's hand on one's thigh and then pronounce salutation upon one's brother on the right side and then on the left.” (Sahih Muslim, Hadith No. 431)

Note: It is known from this hadith that it is not permissible to gesture with both hands in prayer. This proves that *amal kathir* will invalidate prayer.

{8} عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلَاةِ فَلَا يَمْسَحِ الحَصَى، فَإِنَّ الرَّحْمَةَ تُوَاجِهُهُ.» (جامع الترمذي، بَابُ مَا جَاءَ فِي كَرَاهِيَةِ مَسْحِ الحَصَى فِي الصَّلَاةِ، رقم 379)

{8} **Hadith**: Hadhrat Abu Dharr (﵁) narrated that the Prophet (ﷺ) said: "When one of you stands for Salat then he should not smoothen the pebbles, for indeed it is mercy that he is facing." (Jami` at-Tirmidhi, Hadith No. 379)

{9} عن عَلِيٍّ قَالَ: «يُكْرَهُ لِلرَّجُلِ أَنْ يَعْبَثَ بِالْحَصَى وَهُوَ يُصَلِّي.» (مصنف عبد الرزاق، بَابُ الْعَبَثِ فِي الصَّلَاةِ، رقم 3311)

(9) **Statement of Sahabi**: Hadhrat Ali (﵁) said: "It is *makruh* to play with pebbles while praying." (Musannaf Abd Al-Razzaq, Hadith No. 3311)

Note: Playing with pebbles in prayer is *amal kathir*, so it is *makruh*.

{10} عَنْ عَلِيٍّ، رَضِيَ اللّٰهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: «يَا عَلِيُّ، لَا تَفْتَحْ عَلَى الْإِمَامِ فِي الصَّلَاةِ.» (أبو داود، بَابُ رَدِّ السَّلَامِ فِي الصَّلَاةِ، رقم 928)

{10} **Hadith**: Hadhrat Ali ibn Abi Talib (ﷺ) narrated: "The Messenger of Allah (ﷺ) said: Ali, do not instruct the imam during the prayer." (Sunan Abu Dawud, hadith No. 928)

Note: If the imam forgets while reciting in prayer, one can give him a hint as it is proved from another hadith, but he should not give hint unnecessarily, because this is also a type of speech.

{11} عن الْحَارِثِ، أَنَّ عَلِيًّا قَالَ: «لَا يَفْتَحُ عَلَى الْإِمَامِ قَوْمٌ وَهُوَ يَقْرَأُ فَإِنَّهُ كَلَامٌ.» (مصنف عبد الرزاق، بَابُ تَلْقِينَةِ الْإِمَامِ، رقم 2821)

{11} **Statement of Sahabi**: Al-Harith reported that Hadhrat Ali (ﷺ) said: "No one should hint the imam while he is reciting, because even it is speech." (Musannaf Abd al-Razzaq, Hadith No. 2821)

Note: How can it be permissible to talk when there is so much emphasis on not giving a hint?

{12} عَنِ الْحَسَنِ، وَقَتَادَةَ، وَحَمَّادٍ قَالُوا فِي رَجُلٍ سَهَا فِي صَلَاتِهِ فَتَكَلَّمَ قَالُوا: «يُعِيدُ صَلَاتَهُ.» (مصنف عبد الرزاق، بَابُ الْكَلَامِ فِي الصَّلَاةِ، رقم 3573)

{12} **Statement of Tabi'i**: It is reported from Al-Hasan, Qatada and Hammad, they said: "If someone speaks in prayer by mistake, he will have to re-offer his prayer." (Musannaf Abd al-Razzaq, Hadith No. 3573)

Note: According to this statement of Tabi'i, the Hanafis say that the prayer will become invalid if one does *amal kathir*.

{13} عَنِ الثَّوْرِيِّ، عَمَّنْ سَمِعَ عَطَاءً قَالَ: «لَا يَأْكُلْ وَلَا يَشْرَبْ وَهُوَ يُصَلِّي، فَإِنْ فَعَلَ أَعَادَ.» (مصنف عبد الرزاق، بَابُ الْأَكْلِ وَالشُّرْبِ فِي الصَّلَاةِ، رقم 3579)

{13} **Statement of Tabi'i**: Sufyan Al-Thawri, heard Ata saying: "One should not eat or drink while praying, and if one did so, he will have to repeat the prayer." (Musannaf Abd al-Razzaq, Hadith No. 3579)

Note: According to this statement of Tabi'i, the Hanafis say that the prayer will become invalid by doing *amal kathir*.

{14} عَنْ رَجُلٍ، عَنْ إِبْرَاهِيمَ، قَالَ: «إِذَا أَكَلَ أَوْ شَرِبَ فِي الصَّلَاةِ اسْتَقْبَلَ الصَّلَاةَ.» (مصنف ابن ابى شيبة، الرَّجُلُ يَأْكُلُ وَيَشْرَبُ فِي الصَّلَاةِ، رقم 8358)

{14} **Statement of Tabi'i**: A person reported from Ibrahim Nakh'ai, who said: "If one eats or drinks something during the prayer, he will have to pray again." (Musannaf Ibn Abi Shayba, Hadith No. 8358)

Note: According to this view of Tabi'i, the Hanafis say that if one does *amal kathir* in prayer, then it will become invalid, so he will have to re-perform it.

The Hanafis say that it is established from these 2 verses, 6 hadiths, 3 statements of Sahabi, and 3 statements of Tabi'i that if one eats, drinks, talks, does *amal kathir*, then the prayer will be invalid, and he will have to perform it again.

(7) Pointing Finger During *Tashahhud* in Salah

While sitting in Salah for reciting *Al-Tahiyat*, one is asked to point his finger while saying *La ilaha illa Allah.* According to Hanafis, it is Sunnah to point the finger once, and it is not Sunnah to point the finger repeatedly.

While according to some other scholars, it is better to point it frequently.

It is written in Nur al-Idah: "One should point with his index finger at the time of saying `*La ilaha illa Allah'* by raising his finger at the time of saying 'la', and lowering it at the time of saying `*illa Allah'*. (Nur al-Idah, Chapter: Sifat Al-Salah, p. 61)

Hadiths Presented by Ahl al-Hadith

Some scholars have taken the meaning 'raising finger' to indicate repetition, the hadiths supporting their stand are as follows:

{1} عَامِرُ بْنُ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، قَالَ: «كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا قَعَدَ فِي الصَّلَاةِ، جَعَلَ قَدَمَهُ الْيُسْرَى بَيْنَ فَخِذِهِ وَسَاقِهِ، وَفَرَشَ قَدَمَهُ الْيُمْنَى، وَوَضَعَ يَدَهُ الْيُسْرَى عَلَى رُكْبَتِهِ الْيُسْرَى، وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى، وَأَشَارَ بِإِصْبَعِهِ.» (صحيح مسلم، بَابُ صِفَةِ الْجُلُوسِ فِي الصَّلَاةِ، وَكَيْفِيَّةِ وَضْعِ الْيَدَيْنِ عَلَى الْفَخْذَيْنِ، رقم 579)

{1} **Hadith**: Hadhrat Abdullah b. Zubair (ﷺ) narrated on the authority of his father: “When the Messenger of Allah (ﷺ) sat in prayer, he placed the left foot between his thigh and shank and stretched the right foot and placed his left hand on his left knee and placed his right hand on his right thigh, and raised his finger.” (Sahih Muslim, Hadith No. 579a)

{2} عَنْ عَامِرِ بْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، قَالَ: «كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا قَعَدَ يَدْعُو، وَضَعَ يَدَهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى، وَيَدَهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى، وَأَشَارَ بِإِصْبَعِهِ السَّبَّابَةِ، وَوَضَعَ إِبْهَامَهُ عَلَى إِصْبَعِهِ الْوُسْطَى، وَيُلْقِمُ كَفَّهُ الْيُسْرَى رُكْبَتَهُ.» (صحيح مسلم، بَابُ صِفَةِ الْجُلُوسِ فِي الصَّلَاةِ، وَكَيْفِيَّةِ وَضْعِ الْيَدَيْنِ عَلَى الْفَخِذَيْنِ، رقم579)

{2} **Hadith**: Hadhrat Abdullah b. Zubair (ﷺ) narrated on the authority of his father that when the Messenger of Allah (ﷺ) sat for supplication, i.e. *tashahhud*, he placed his right hand on his right thigh and his left hand on his left thigh, and pointed with his forefinger, and placed his thumb on his (middle) finger, and covered his knee with the palm of his left hand. (Sahih Muslim, Hadith No. 579b)

Note: In these two hadiths, some scholars have argued from the words *‘wa ashara bi isbu’aihi’* that he used to indicate repeatedly, but some scholars said that he used to indicate once, because it is a supplication and it is proven to indicate once in during supplication.

Some scholars prove from these two hadiths that one should repeatedly point with his finger during *tashahhud.*

Hadiths Presented by Hanafis

Hanafis say that one should make a circle with the thumb and middle finger, and point once with the index finger.

According to Hanafis, pointing with the finger in *tashahhud* is a form of saying Amen to the supplication, and it is mentioned further in the hadith that the Prophet (ﷺ) pointed with the finger only once in the supplication, so it is Sunnah to indicate once.

{1} عَنِ ابْنِ عُمَرَ: «أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا جَلَسَ فِي الصَّلَاةِ وَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ، وَرَفَعَ إِصْبَعَهُ الْيُمْنَى الَّتِي تَلِي الْإِبْهَامَ، فَدَعَا بِهَا وَيَدَهُ الْيُسْرَى عَلَى رُكْبَتِهِ بَاسِطَهَا عَلَيْهَا.» (صحيح مسلم، بَابُ صِفَةِ الْجُلُوسِ فِي الصَّلَاةِ، وَكَيْفِيَّةِ وَضْعِ الْيَدَيْنِ عَلَى الْفَخْذَيْنِ، رقم580)

{1} **Hadith**: Hadhrat Ibn 'Umar (رضي الله عنه) reported: “When the Messenger of Allah (ﷺ) sat for *tashahhud* he placed his left hand on his left knee, and his right hand on his right knee, and he raised his right finger, which is next to the thumb, making supplication in this way, and he stretched his left hand on his left knee.” (Sahih Muslim, Hadith No. 580a)

Note: This hadith indicates that this gesture in *tashahhud* is dua, and in dua the finger is raised once, and it is established from this hadith that he raised the finger once, not repeatedly.

{2} عَنْ عَامِرِ بْنِ عَبْدِ اللهَّ بْنِ الزُّبَيْرِ، «أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُشِيرُ بِإِصْبَعِهِ إِذَا دَعَا لَا يُحَرِّكُهَا.» (مصنف عبد الرزاق، بَابُ رَفْعِ الْيَدَيْنِ فِي الدُّعَاءِ، رقم 3242؛ معجم الطبراني الكبير، ذكر سن عبد اللة بن زبير، 13:238)

{2} **Hadith**: It is reported on the authority of Aamir bin Abd Allah bin Al-Zubayr: “The Prophet (ﷺ) when doing dua, would point with his finger, but would not move it repeatedly.” (Musannaf Abd al-Razzaq, Hadith No. 3242; Mu’jam Al-Tabarani Al-Kabir, Volume 13, No. 238)

{3} عَنْ مُجَاهِدٍ قَالَ: «تَحْرِيكُ الرَّجُلِ إِصْبَعَهُ فِي الصَّلَاةِ مِقْعَمَةٌ لِلشَّيْطَانِ.» (مصنف عبد الرزاق، بَابُ رَفْعِ الْيَدَيْنِ فِي الدُّعَاءِ، 3245)

{3} It is reported from Mujahid, who said: “Moving the finger in prayer makes Satan angry.” (Musannaf Abd al-Razzaq, Hadith No. 3245)

Note: Moving here means moving once, not repeatedly. Some scholars presented this as proof of repeated movement as well. Moreover, salah requires humility (*khushu*), and by moving the finger repeatedly, humility won't last, and it will look bad. Therefore, it will be enough to indicate once.

So, from these are 2 hadiths, and a statement of Tabi'i, the Hanafis prove that it is Sunnah to point with the index finger once.

(8) Praying Bare-Headed

Some scholars argue from the hadiths mentioned below that prayer can be offered without a cap, therefore wearing a cap is not Sunnah. This is the reason that they get used to praying bare headed, rather they feel shame to wear a cap.

Therefore, these hadiths are presented to show that wearing cap in prayer is an act of sunnah, and it is a matter of adornment, thus it should not be missed. However, if a man prays with his head uncovered, the prayer will be valid.

Hadiths Presented by Ahl al-Hadith

Here are the hadiths presented by those who justify offering salah bare headed:

{1} عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، «أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلَّى فِي ثَوْبٍ وَاحِدٍ قَدْ خَالَفَ بَيْنَ طَرَفَيْهِ.» (صحيح البخاري، بَابُ الصَّلاَةِ فِي الثَّوْبِ الوَاحِدِ مُلْتَحِفًا بِهِ، رقم 354)

{1} **Hadith**: Umar bin Abi Salama (﵁) narrated: “The Prophet (ﷺ) prayed in one garment and crossed its ends.” (Sahih al-Bukhari, Hadith No. 354)

{2} عَنْ أَبِي هُرَيْرَةَ، أَنَّ سَائِلًا سَأَلَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنِ الصَّلاَةِ فِي ثَوْبٍ وَاحِدٍ، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَوَلِكُلِّكُمْ

ثَوْبَانِ.» (صحيح البخاري، بَابُ الصَّلاَةِ فِي الثَّوْبِ الوَاحِدِ مُلْتَحِفًا بِهِ، رقم 358)

{2} **Hadith**: Hadhrat Abu Huraira (ﷺ) narrated: "A person asked Allah's Messenger (ﷺ) about the offering of the prayer in a single garment. Allah's Messenger (ﷺ) replied, "Has every one of you got two garments?" (Sahih al-Bukhari, hadith No. 358)

{3} عَنْ مُحَمَّدِ بْنِ المُنْكَدِرِ، قَالَ: «صَلَّى جَابِرٌ فِي إِزَارٍ قَدْ عَقَدَهُ مِنْ قِبَلِ قَفَاهُ وَثِيَابُهُ مَوْضُوعَةٌ عَلَى المِشْجَبِ»، قَالَ لَهُ قَائِلٌ: تُصَلِّي فِي إِزَارٍ وَاحِدٍ؟، فَقَالَ: «إِنَّمَا صَنَعْتُ ذَلِكَ لِيَرَانِي أَحْمَقُ مِثْلُكَ وَأَيُّنَا كَانَ لَهُ ثَوْبَانِ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.» (صحيح البخاري، بَابُ عَقْدِ الإِزَارِ عَلَى القَفَا فِي الصَّلاَةِ، رقم 352)

{3} **Hadith**: Hadhrat Muhammad bin Al-Munkadir said: "Once Hadhrat Jabir (ﷺ) prayed with his izar tied to his back while his clothes were lying beside him on a wooden peg. Somebody asked him, "Do you offer your prayer in a single Izar?" He replied, "I did so to show it to a fool like you. Had anyone of us two garments in the lifetime of the Prophet?" (Sahih al-Bukhari, Hadith No. 352)

Some scholars present these 3 hadiths to prove that there is scope for praying without a cap.

Hadiths Presented by Hanafis

According to Hanafi Fiqh, wearing cap or turban during prayer is sunnah; since wearing something on head is a matter of adornment. Though, the prayer performed without it, will be valid. Here are the evidences to prove it:

{1} ﴿يَابَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ﴾ (سورة الأعراف، 7:31)

(1) “O children of ‘Adam, take on your adornment at every mosque.” (Surat al-Araf, 7:31)

Note: This verse required adornment during prayer, and a cap on the head is to get adornment as a sign of respect while visiting a king.

{2} عَنْ جَابِرِ بْنِ عَبْدِ اللهِ الْأَنْصَارِيِّ، "أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ دَخَلَ مَكَّةَ - وَقَالَ قُتَيْبَةُ: دَخَلَ يَوْمَ فَتْحِ مَكَّةَ - وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ بِغَيْرِ إِحْرَامٍ." (مسلم، بَابُ جَوَازِ دُخُولِ مَكَّةَ بِغَيْرِ إِحْرَامٍ ، رقم 1358)

{2} **Hadith:** Hadhrat Jabir b. 'Abdullah al-Ansari (ﷺ) reported: “Allah's Messenger (ﷺ) entered Mecca and Qutaiba (another narrator) stated that he entered Mecca in the Year of Victory, wearing a black turban, but not wearing the Ihram.” (Sahih Muslim, Hadith No. 1358a)

{3} سَمِعْتُ جَعْفَرَ بْنَ عَمْرِو بْنِ حُرَيْثٍ، عَنْ أَبِيهِ، قَالَ: «كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ، وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ، قَدْ أَرْخَى طَرَفَيْهَا بَيْنَ كَتِفَيْهِ.» (صحيح مسلم، بَابُ جَوَازِ دُخُولِ مَكَّةَ بِغَيْرِ إِحْرَامٍ، رقم 1359)

{3} **Hadith**: Ja'far b. 'Amr b. Huraith reported his father as saying: “As if I am seeing Allah's Messenger (ﷺ) on the pulpit with a black turban on his head, and its two ends hanging between his shoulders.” (Sahih Muslim, Hadith No. 1359b)

Note: It is known from these two hadiths that it is Sunnah to wear a turban in normal state, because the Holy Prophet (ﷺ) has worn it.

{4} عن إبراهيم التَّيْمي، عن ابن عمر، قال: كان رسولُ الله صلى الله عليه وسلم يَلْبَسُ قَلَنْسُوَةً بيضاءَ. (معجم الطبراني الكبير، مسند عبد الله بن عمر، رقم 13920)

{4} **Hadith**: Ibrahim al-Taymi reported from Ibn Umar (رضي الله عنه), who said: “The Prophet (ﷺ) used to wear a white cap.” (Mu’jam Al-Tabarani Al-Kabir, Musnad of Abdullah bin Umar, No. 13920)

Note: It is known from this hadith that it is Sunnah to wear a cap in normal condition, because the Prophet (ﷺ) wore it.

{5} قَالَ: رَأَيْتُ أَنَسَ بْنَ مَالِكٍ «أَتَى الْخَلَاءَ، ثُمَّ خَرَجَ وَعَلَيْهِ قَلَنْسُوَةٌ بَيْضَاءُ مَزْرُورَةٌ ---قَالَ الثَّوْرِيُّ: «وَالْقَلَنْسُوَةُ بِمَنْزِلَةِ الْعِمَامَةِ. (مصنف عبد الرزاق، بَابُ الْمَسْحِ عَلَى الْقَلَنْسُوَةِ ، رقم 745)

{5} **Statement of Sahabi**: The narrator said: I saw Anas bin Malik (﵁), he went to the bathroom, then when he came out, he was wearing a white cap with carvings. Hadhrat Thawri said that the cap has the same merit as a turban." (Musannaf Abd al-Razzaq, Hadith No. 745)

{6} عَنْ عَبْدِ اللهِّ بْنِ سَعِيدٍ، قَالَ: «رَأَيْتُ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ قَلَنْسُوَةً بَيْضَاءَ مِصْرِيَّةً.» (مصنف ابن ابی شیبة، فِي لُبْسِ الْقَلَانِسِ، رقم 24855)

{6} **Statement of Sahabi**: Abdullah ibn Sa'id said: "I saw Ali ibn al-Hussein wearing a white Egyptian cap." (Musannaf Ibn Abi Shayba, Hadith No. 24855)

{7} عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ هِلَالِ بْنِ يَسَافٍ ----- ، فَدَفَعْنَا إِلَى وَابِصَةَ، قُلْتُ لِصَاحِبِي: نَبْدَأُ فَنَنْظُرُ إِلَى دَلِّهِ، فَإِذَا عَلَيْهِ قَلَنْسُوَةٌ لَاطِئَةٌ ذَاتُ أُذُنَيْنِ، وَبُرْنُسُ خَزٍّ أَغْبَرُ، وَإِذَا هُوَ مُعْتَمِدٌ عَلَى عَصًا فِي صَلَاتِهِ. (أبوداود، بَابُ الرَّجُلِ يَعْتَمِدُ فِي الصَّلَاةِ عَلَى عَصًا، رقم 948)

{7} **Statement of Tabi'i**: Umm Qays bint Mihsan narrated: Hilal ibn Yasaf said: I came to ar-Raqqah (a place in Syria). One of my

companions said to me: Do you want to see any of the Companions of the Prophet (ﷺ)? I said: A good opportunity. So we went to Wabisah. I said to my friend: Let us first see his mode of living. He had a cap with two ears stuck (to his head), and wearing a brown silken robe. He was resting on a staff during prayer." (Sunan Abu Dawud, Hadith No. 948)

{8} عَنِ الْحَكَمِ: «رَأَيْتُ شُرَيْحًا يُصَلِّي فِي بُرْنُسٍ.» (مسند ابن جعد، الْحَكَمُ عَنْ شُرَيْحٍ، رقم 167)

{8} **Statement of Tabi'i**: Al-Hakam narrated: "I saw Hadhrat Shuraih wearing a long cap while he was praying." (Musnad Ibn Ja'ad, Hadith No. 167)

{9} عَنْ عُبَيْدِ اللهِ، قَالَ: «رَأَيْتُ الْأَسْوَدَ، يُصَلِّي فِي بُرْنُسٍ طَيَالِسَهِ يَسْجُدُ فِيهِ» وَرَأَيْتُ عَبْدَ الرَّحْمَنِ يَعْنِي ابْنَ يَزِيدَ، يُصَلِّي فِي بُرْنُسٍ شَامِيٍّ يَسْجُدُ فِيهِ.» (مصنف ابن أبي شيبة، فِي الرَّجُلِ يَسْجُدُ وَيَدَاهُ فِي ثَوْبِهِ، رقم 2732)

{9} **Statement of Tabi'i**: Ubaid-u-Allah said: "I saw Hadhrat Aswad praying in a long cap, and he was prostrating while wearing it. And I saw Hadhrat Abd al-Rahman Ibn Yazid praying in a Syrian cap and prostrating while wearing the same." (Musannaf Ibn Abi Shayba, Hadith No. 2732)

{10} عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، أَنَّهُ كَانَ «يَسْجُدُ فِي بُرْنُسٍ وَلَا يُخْرِجُ يَدَيْهِ مِنْهُ» (مصنف ابن أبي شيبة، فِي الرَّجُلِ يَسْجُدُ وَيَدَاهُ فِي ثَوْبِهِ، رقم 2731)

{10} **Statement of Tabi'i**: Abd al-Rahman ibn al-Aswad reported about his father, that he was prostrating while wearing a long cap, and he did not even take out his hands from it. (Musannaf Ibn Abi Shayba, Hadith No. 2731)

{11} عَنْ مُوسَى بْنِ نَافِعٍ، قَالَ: «رَأَيْتُ سَعِيدَ بْنَ جُبَيْرٍ، يُصَلِّي فِي بُرْنُسٍ وَلَا يُخْرِجُ يَدَيْهِ مِنْهُ.» (مصنف ابن أبي شيبة، فِي الرَّجُلِ يَسْجُدُ وَيَدَاهُ فِي ثَوْبِهِ، رقم 2736)

{11} **Statement of Tabi'i**: Musa bin Nafi' said: "I saw Sa'eed bin Jubayr praying in a long cap, and he did not even remove his hand from it. (Musannaf Ibn Abi Shayba, Hadith No. 2736)

{12} عَنِ الْحَسَنِ، «أَنَّهُ كَانَ يَسْجُدُ عَلَى كَوْرِ الْعِمَامَةِ.» (مصنف ابن أبي شيبة، فِي الرَّجُلِ يَسْجُدُ وَيَدَاهُ فِي ثَوْبِهِ، رقم 2749)

{12} **Statement of Tabi'i**: It is reported about Hadhrat Al-Hasan that he used to prostrate on the edge of the turban. (Musannaf Ibn Abi Shayba, Hadith No. 2749)

According to Hanafis, this one verse, 3 hadiths, 2 statements of Sahabi, and 6 statements of Tabi’i prove that it is Sunnah to wear a cap in general conditions, and it is also Sunnah to pray while wearing a cap. Though, salah offered without a cap will not be invalid.

(9) Difference Between the Salah of a Woman and a Man

Ahl al-Hadith say that there is no difference between the prayer of a woman and a man; a woman will pray just like a man. Whereas, according to the Hanafi Fiqh, the salah of woman is different from the salah of man in seven matters.

Hadiths Cited Ahl al-Hadith

Some scholars say that a woman will pray just like a man, hadiths supporting their views are as follows:

{1} قَالَ: حَدَّثَنَا مَالِكٌ،بن الحويرث، أَتَيْنَا إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ ...... قَالَ: «ارْجِعُوا إِلَى أَهْلِيكُمْ، فَأَقِيمُوا فِيهِمْ وَعَلِّمُوهُمْ وَمُرُوهُمْ – وَذَكَرَ أَشْيَاءَ أَحْفَظُهَا أَوْ لاَ أَحْفَظُهَا – وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي.» (صحيح البخاري، بَابُ مَنْ قَالَ: لِيُؤَذِّنْ فِي السَّفَرِ مُؤَذِّنٌ، رقم 631)

{1} **Hadith:** Hadhrat Malik bin Huwairith (ﷺ) narrated: “We came to the Prophet (ﷺ) and we all were young and of about the same age...... Then he asked us to go back to our families and stay with them and teach them (the religion) and to order them to do good things. He also mentioned some other things which I have (remembered or forgotten). The Prophet (ﷺ) then added, "Pray as you have seen me praying.” (Sahih Al-Bukhari, Hadith No. 631)

Note: The Prophet (ﷺ) commanded them to offer just they saw him (i.e. the Prophet ﷺ) praying, so prayers of the men and women should be the same.

{2} وَكَانَتْ أُمُّ الدَّرْدَاءِ: «تَجْلِسُ فِي صَلاَتِهَا جِلْسَةَ الرَّجُلِ وَكَانَتْ فَقِيهَةً.»
(صحيح البخاري، بَابُ سُنَّةِ الجُلُوسِ فِي التَّشَهُّدِ، رقم 826)

{2} **Statement of Sahabi:** Umm al-Dardaa used to sit in her prayer just like men, and she was a jurist (scholar of fiqh)". (Bukhari, under Hadith No. 826)

This hadith and a statement of Sahabi proves that a woman's prayer is like a man's.

Hadiths Presented by the Hanafis

According to Hanafi Fiqh, it is desirable for a woman to maintain maximum covering, so wherever possible, she will take care of it; therefore, her prayer will be slightly different from that of a man at seven places.

Here are the hadiths supporting this stand:

{1} عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَى امْرَأَتَيْنِ تُصَلِّيَانِ فَقَالَ: "إِذَا سَجَدْتُمَا فَضُمَّا بَعْضَ اللَّحْمِ إِلَى الْأَرْضِ فَإِنَّ الْمَرْأَةَ لَيْسَتْ فِي ذَلِكَ كَالرَّجُلِ" (سنن البيهقي الكبرى، بَابُ مَنْ ذَكَرَ صَلَاةً وَهُوَ فِي أُخْرَى، رقم 3201)

{1} **Hadith:** Hadhrat Yazid bin Abi Habib (ﷺ) narrated that the Messenger of Allah (ﷺ) passed by two women who were praying, so he said to them: “When you prostrate, put a portion your body on the ground, because women are not like men in this regard.” (Sunan Al-Bayhaqi Al-Kubra, Hadith No. 3201)

{2} قَالَ: قُلْتُ لِعَطَاءٍ: تُشِيرُ الْمَرْأَةُ بِيَدَيْهَا بِالتَّكْبِيرِ كَالرَّجُلِ؟ قَالَ: «لَا تَرْفَعْ بِذَلِكَ يَدَيْهَا كَالرَّجُلِ»، وَأَشَارَ فَخَفَضَ يَدَيْهِ جِدًّا، وَجَمَعَهُمَا إِلَيْهِ جِدًّا، وَقَالَ: «إِنَّ لِلْمَرْأَةِ هَيْئَةً لَيْسَتْ لِلرَّجُلِ، وَإِنْ تَرَكَتْ ذَلِكَ فَلَا حَرَجَ.» (مصنف ابن ابي شيبة، فِي الْمَرْأَةِ إِذَا افْتَتَحَتِ الصَّلَاةَ، إِلَى أَيْنَ تَرْفَعُ يَدَيْهَا؟ رقم 2474)

{2} **Statement of Tabi’i:** I asked Ata: will a woman gesture like a man in opening Takbir? He said that she will not raise her hand like a man in Takbir. Then he raised his hands and kept both hands very low, and kept both hands towards him more (i.e. did not raise them up to the ears like a man), then said that a woman's body is not like a man's; therefore, there is no problem if a woman leaves the way of man.” (Musannaf Ibn Abi Shayba, Hadith No. 2474).

Salah of a Woman will be Different from Man in Seven Ways

First difference: A man will raise his hands to his ears for Takbir, and a woman will raise them to her chest.

{3} عَنْ عَبْدِ الْجَبَّارِ بْنِ وَائِلٍ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ «يَرْفَعُ إِبْهَامَيْهِ فِي الصَّلَاةِ إِلَى شَحْمَةِ أُذُنَيْهِ.» (صحيح البخاري، بَابُ افْتِتَاحِ الصَّلَاةِ، رقم 737)

{3} **Hadith**: Hadhrat Wa'il b. Hujr (ﷺ) said: "I saw the Prophet (ﷺ) in prayer raising his thumbs opposite to the lobes of his ears." (Sahih Al-Bukhari, Hadith No. 737)

{4} فَقَالَ لِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «يَا وَائِلُ بْنَ حُجْرٍ، إِذَا صَلَّيْتَ فَاجْعَلْ يَدَيْكَ حِذَاءَ أُذُنَيْكَ، وَالْمَرْأَةُ تَجْعَلُ يَدَيْهَا حِذَاءَ ثَدْيَيْهَا.» (معجم الطبراني الكبير، جلد ٢٢، أم يحى بنت عبد الجبار، رقم 28)

{4} **Hadith**: Hadhrat Wa'il bin Hujr (ﷺ) said: "The Messenger of Allah (ﷺ) said to me, O Wail, when you pray, bring your hand to the level of your ear. And the woman will bring her hand to her bosom." (Mu'jam Al-Tabarani Al-Kabir, vol. 22, Umm Yahya Bint Abd al-Jabar, No. 28)

{5} قَالَ: سَمِعْتُ عَطَاءً، سُئِلَ عَنِ الْمَرْأَةِ: كَيْفَ تَرْفَعُ يَدَيْهَا فِي الصَّلَاةِ؟ قَالَ: «حَذْوَ ثَدْيَيْهَا.» (مصنف ابن أبي شيبة، فِي الْمَرْأَةِ إِذَا افْتَتَحَتِ الصَّلَاةَ، إِلَى أَيْنَ تَرْفَعُ يَدَيْهَا؟ رقم 2471)

{5} **Statement of Tabi'i:** The narrator said: I heard Ataa, when he was asked about a woman: How does she raise her hands in

prayer? He said: "up to her breasts." (Musannaf Ibn Abi Shayba, Hadith No. 2471)

Second Difference: A man will bow and prostrate for ruku’ and perform sajdah with open arms, while a woman will bow and prostrate rolling her up, as this is appropriate for her veil.

{6} عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: تَجْتَمِعُ الْمَرْأَةُ إِذَا رَكَعَتْ تَرْفَعُ يَدَيْهَا إِلَى بَطْنِهَا، وَتَجْتَمِعُ مَا اسْتَطَاعَتْ، فَإِذَا سَجَدَتْ فَلْتَضُمَّ يَدَيْهَا إِلَيْهَا، وَتَضُمَّ بَطْنَهَا وَصَدْرَهَا إِلَى فَخِذَيْهَا، وَتَجْتَمِعُ مَا اسْتَطَاعَتْ. (مصنف عبد الرزاق، بَابُ تَكْبِيرِ الْمَرْأَةِ بِيَدَيْهَا، وَقِيَامِ الْمَرْأَةِ وَرُكُوعِهَا وَسُجُودِهَا، رقم 5069)

{6} **Statement of Tabi’i:** Ibn Jurayj narrated from `Ataa, who said: A woman will gather herself when she will bow for the ruku’, raise her hands to her stomach for *takbir*, and will gather as much as she can. When she will prostrate, she will attach her hands to her body, and she will join her stomach and chest together with her thighs, and she will gather as much as possible. (Musannaf Abd Al-Razzaq, Hadith No. 5069)

{7} عَنِ الْحَسَنِ، وَقَتَادَةَ، قَالَا: «إِذَا سَجَدَتِ الْمَرْأَةُ فَإِنَّهَا تَنْضَمُّ مَا اسْتَطَاعَتْ، وَلَا تَتَجَافَى لِكَيْ لَا تَرْفَعَ عَجِيزَتَهَا.» (مصنف عبد الرزاق، بَابُ تَكْبِيرِ الْمَرْأَةِ بِيَدَيْهَا، وَقِيَامِ الْمَرْأَةِ وَرُكُوعِهَا وَسُجُودِهَا، رقم 5068)

{7} **Statement of Tabi’i:** It is narrated on the Authority of Al-Hasan and Qatada, they said: "When a woman will prostrate,

she will shrink as much as possible, and will not prostrate with open arms so that her buttocks do not become high during prostration. (Musannaf Abd al-Razzaq, Hadith No. 5068)

Third Difference: At the time of Sajdah, she will bring her hands and stomach together with her thighs, she will not be open like a man, while a man will be slightly open.

{8} عَنْ إِبْرَاهِيمَ قَالَ: «كَانَتْ تُؤْمَرُ الْمَرْأَةُ أَنْ تَضَعَ ذِرَاعَهَا وَبَطْنَهَا عَلَى فَخِذَيْهَا إِذَا سَجَدَتْ، وَلَا تَتَجَافَى كَمَا يَتَجَافَى الرَّجُلُ، لِكَيْ لَا تَرْفَعْ عَجِيزَتَهَا» (مصنف عبد الرزاق، بَابُ تَكْبِيرِ الْمَرْأَةِ بِيَدَيْهَا، وَقِيَامِ الْمَرْأَةِ وَرُكُوعِهَا وَسُجُودِهَا، رقم 5071)

{8} **Statement of Tabi'i:** It is reported on the Authority of Ibrahim Nakha'i, who said: "The woman is asked to put her arms and her stomach on her thighs when she prostrates, and not to be wide like a man, so that her buttocks do not become high." (Musannaf Abd al-Razzaq, Hadith No. 5071)

{9} عَنْ عَلِيٍّ قَالَ: «إِذَا سَجَدَتِ الْمَرْأَةُ فَلْتَحْتَفِزْ، وَلْتُلْصِقْ فَخِذَيْهَا بِبَطْنِهَا» (مصنف عبد الرزاق، بَابُ تَكْبِيرِ الْمَرْأَةِ بِيَدَيْهَا، وَقِيَامِ الْمَرْأَةِ وَرُكُوعِهَا وَسُجُودِهَا، رقم 5072)

{9} **Statement of Sahabi:** It is reported from Hadhrat Ali (رضي الله عنه), he said: "When a woman prostrates, she should shrink, and bring

her thighs together with her stomach.” (Musannaf Abd al-Razzaq, Hadith No. 5072)

Fourth Difference: Between the two prostrations, a man will keep his right feet upright, and sit on his left feet. But a woman will sit on the ground with both legs on the right side, it is comfortable for her, especially during pregnancy.

{10} عَنْ قَتَادَةَ قَالَ: «جُلُوسُ الْمَرْأَةِ بَيْنَ السَّجْدَتَيْنِ مُتَوَرِّكَةً عَلَى شِقِّهَا الْأَيْسَرِ، وَجُلُوسُهَا لِلتَّشَهُّدِ مُتَرَبِّعَةً.» (مصنف عبد الرزاق، بَابُ جُلُوسِ الْمَرْأَةِ، رقم 5507)

{10} **Statement of Tabi’i:** It is reported from Qatadah, he said: "A woman will sit on the left side by twisting between the two prostrations, and for *tashahhud* she will sit cross-legged.” (Musannaf Abd al-Razzaq, Hadith No. 5507)

{11} عَنْ إِبْرَاهِيمَ قَالَ: «تُؤْمَرُ الْمَرْأَةُ فِي الصَّلَاةِ فِي مَثْنًى أَنْ تَضُمَّ فَخِذَيْهَا مِنْ جَانِبٍ.» (مصنف عبد الرزاق ،بَابُ جُلُوسِ الْمَرْأَةِ ،رقم 5077)

{11} **Statement of Tabi’i:** Hadhrat Ibrahim Nakhai said: “A woman will be asked in prayer to sit with both thighs together on a side.” (Musannaf Abd al-Razzaq, Hadith No. 5077)

Fifth Difference: If there are more than two men, the imam will stand at their front, whereas if a woman is an imam, she will stand in the middle of the row.

{12} عَنِ ابْنِ جُرَيْجٍ قَالَ: «تَؤُمُّ الْمَرْأَةُ النِّسَاءَ مِنْ غَيْرِ أَنْ تَخْرُجَ أَمَامَهُنَّ، وَلَكِنْ تُحَاذِي بِهِنَّ فِي الْمَكْتُوبَةِ، وَالتَّطَوُّعِ» قُلْتُ: وَإِنْ كَثُرْنَ حَتَّى يَكُنَّ صَفَّيْنِ أَوْ أَكْثَرَ؟ قَالَ: «وَأَنْ تَقُومَ وَسَطَهُنَّ.» (مصنف عبد الرزاق، بَابُ جُلُوسِ الْمَرْأَةِ، رقم 5080)

{12} **Statement of Tabi'i:** It is reported on the Authority of Ibn Jurayj, who said: "A woman will lead women in such a way that the woman imam is not out of the row, but she will stand on an equal footing in Fard and Nafl prayers." I asked. If there are many women, even if there are two rows or more? He said: "Still the imam woman will stand in the middle of the row." (Musannaf Abd al-Razzaq, Hadith No. 5080)

{13} عَنْ حُجَيْرَةَ بِنْتِ حُصَيْنٍ، قَالَتْ: «أَمَّتْنَا أُمُّ سَلَمَةَ فِي صَلَاةِ الْعَصْرِ قَامَتْ بَيْنَنَا.» (مصنف عبد الرزاق، بَابُ جُلُوسِ الْمَرْأَةِ، رقم 5082)

{13} **Statement of Sahabi:** It is reported on the Authority of Hujairah bint Husayn, she said: "Hadhrat Umm Salma led us in the Asr prayer, so she stood in the middle of us." (Musannaf Abd al-Razzaq, Hadith No. 5082)

Sixth Difference: The men's row will be in the front, and the woman's row will be behind the children's row.

{14}عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «خَيْرُ صُفُوفِ الرِّجَالِ أَوَّلُهَا، وَشَرُّهَا آخِرُهَا، وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا، وَشَرُّهَا أَوَّلُهَا.» (صحيح مسلم، باب خير الصفوف، رقم 440)

{14} **Hadith:** Hadhrat Abu Hurairah (ﷺ) reported: “The Messenger of Allah (ﷺ) said, "The best of the men's rows (in Salat) is the first row and the worst is the last; but the best of the woman's row is the last and the worst of their rows is the first.” (Sahih Muslim, Hadith No. 440)

{15} عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: «صَلَّيْتُ أَنَا وَيَتِيمٌ، فِي بَيْتِنَا خَلْفَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَأُمِّي أُمُّ سُلَيْمٍ خَلْفَنَا.» (صحيح البخاري، بَابُ المرأة وحدها تكون صفا، رقم 727)

{15} **Hadith:** Hadhrat Anas bin Malik (ﷺ) reported: “One night an orphan and I offered the prayers behind the Prophet (ﷺ) in my house and my mother (Um Sulaim) was standing behind us (by herself forming a row).” (Sahih Al-Bukhari, No. 727)

Seventh Difference: For a man it is necessary to perform Fard salah in congregation (Jama’at), but it is better for a woman to pray at home:

{16} عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ اللهِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «الصَّلَاةُ فِي جَمَاعَةٍ تَعْدِلُ خَمْسًا وَعِشْرِينَ صَلَاةً، فَإِذَا صَلَّاهَا فِي فَلَاةٍ فَأَتَمَّ

رُكُوعَهَا وَسُجُودَهَا بَلَغَتْ خَمْسِينَ صَلَاةً.» (أبوداود، بَابُ مَا جَاءَ فِيفَضْلِ الْمَشْيِ إِلَى الصَّلَاةِ، رقم 560)

{16} **Hadith:** Hadhrat Abu Sa'id al-Khudri (رضي الله عنه) reported: "Prayer in congregation is equivalent to twenty-five prayers (offered alone). If he prays in a jungle, and performs its bowing and prostrations perfectly, it becomes equivalent to fifty prayers (in respect of reward)." (Sunan Abu Dawud, Hadith No. 560)

{17} عَنْ عَبْدِ اللهِّ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «صَلَاةُ الْمَرْأَةِ فِي بَيْتِهَا أَفْضَلُ مِنْ صَلَاتِهَا فِي حُجْرَتِهَا، وَصَلَاتُهَا فِي مَخْدَعِهَا أَفْضَلُ مِنْ صَلَاتِهَا فِي بَيْتِهَا.» (أبوداود، بَابُ التَّشْدِيدِ فِي ذَلِكَ، رقم 570)

{17} Hadith: Hadhrat Abdullah b. Mas'ud (رضي الله عنه) reported the prophet (ﷺ) as saying: "It is more excellent for a woman to pray in her house than in her courtyard, and more excellent for her to pray in her private chamber than in her house." (Sunan Abu Dawud, Hadith No. 570)

From these 7 hadiths, 2 statements of Sahabi, and 8 statements of Tabi'i, the Hanafis prove that there are seven differences between the prayer of a woman and a man.

(10) Combining Two Prayers

According to Hanafis, it is not permissible to combine two obligatory prayers together at the same time, whether during a journey or at station. However, it is permissible to combine two prayers only during hajj in Muzdalifa and in Arafa with certain conditions.

As for the hadiths that mention combining two prayers, they explain that it was done in a way, that, for example, Zuhr was delayed until its last time and Asr was performed in its first time, and thus both were performed at their respective times, only outwardly seems that they were combined.

While according to others, it is permissible to combine two prayers genuinely during journey, that is, it is permissible to perform Asr at the time of Zuhr and Zuhr at the time of Asr.

Hadiths Presented by Ahl al-Hadith

Here are the hadiths of those who regard it permissible to combine genuinely two prayers during the journey:

{1} عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ، قَالَ: «كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا ارْتَحَلَ قَبْلَ أَنْ تَزِيغَ الشَّمْسُ أَخَّرَ الظُّهْرَ إِلَى وَقْتِ العَصْرِ، ثُمَّ يَجْمَعُ بَيْنَهُمَا، وَإِذَا زَاغَتْ صَلَّى الظُّهْرَ ثُمَّ رَكِبَ.» (صحيح البخاري، بَابُ يُؤَخِّرُ الظُّهْرَ إِلَى العَصْرِ إِذَا ارْتَحَلَ قَبْلَ أَنْ تَزِيغَ الشَّمْسُ، رقم 1111)

{1} **Hadith**: Hadhrat Anas bin Malik (ﷺ) narrated: “Whenever the Prophet (ﷺ) started the journey before noon, he used to delay the Zuhr prayer till the time for the `Asr prayer and then he would dismount and pray them together; and whenever the sun declined before he started the journey, he used to offer the Zuhr prayer and then ride (for the journey).” (Sahih Al-Bukhari, Hadith No. 1111)

{2} عَنْ مُعَاذِ بْنِ جَبَلٍ، «أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ فِي غَزْوَةِ تَبُوكَ، إِذَا ارْتَحَلَ قَبْلَ زَيْغِ الشَّمْسِ أَخَّرَ الظُّهْرَ إِلَى أَنْ يَجْمَعَهَا إِلَى العَصْرِ فَيُصَلِّيَهُمَا جَمِيعًا، وَإِذَا ارْتَحَلَ بَعْدَ زَيْغِ الشَّمْسِ عَجَّلَ العَصْرَ إِلَى الظُّهْرِ وَصَلَّى الظُّهْرَ وَالعَصْرَ جَمِيعًا ثُمَّ سَارَ، وَكَانَ إِذَا ارْتَحَلَ قَبْلَ المَغْرِبِ أَخَّرَ المَغْرِبَ حَتَّى يُصَلِّيَهَا مَعَ العِشَاءِ، وَإِذَا ارْتَحَلَ بَعْدَ المَغْرِبِ عَجَّلَ العِشَاءَ فَصَلَّاهَا مَعَ المَغْرِبِ.» (جامع الترمذي، بَابُ مَا جَاءَ فِي الجَمْعِ بَيْنَ الصَّلَاتَيْنِ، رقم 553)

{2} **Hadith**: Hadhrat Mu'adh bin Jabal (ﷺ) narrated: "While the Prophet (ﷺ) as at the Battle of Tabuk, if he wanted to depart before the sun's decline, he would delay Zuhr so that he could pray it together with Asr. If he wanted to depart after the sun's decline, he would hasten Asr to Zuhr, and pray Zuhr and Asr together, and then depart. If he wanted to depart before Maghrib he would delay Maghrib until he prayed it with Isha, and if he wanted to depart after Maghrib he would hasten Isha

so that he would pray it along with Maghrib." (Al-Tirmidhi, Hadith No. 553)

{3} عَنْ ابْنِ عُمَرَ، أَنَّهُ «اسْتُغِيثَ عَلَى بَعْضِ أَهْلِهِ، فَجَدَّ بِهِ السَّيْرُ، فَأَخَّرَ المَغْرِبَ حَتَّى غَابَ الشَّفَقُ، ثُمَّ نَزَلَ فَجَمَعَ بَيْنَهُمَا»، ثُمَّ أَخْبَرَهُمْ «أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَفْعَلُ ذَلِكَ إِذَا جَدَّ بِهِ السَّيْرُ.» (جامع الترمذي، بَابُ مَا جَاءَ فِي الجَمْعِ بَيْنَ الصَّلَاتَيْنِ، رقم 555)

{3} **Hadith**: Hadhrat Nafi’ narrated: "Ibn Umar had been requested to urgently attend to one of his wives, so he hurried enroute and delayed Maghrib until the twilight disappeared, then he dismounted to combine them (the prayers). Then he informed them that the Messenger of Allah (ﷺ) would do that when he was in a hurry on a trip." (Al-Tirmidhi, Hadith No. 555)

{4} عَنْ ابْنِ عَبَّاسٍ، قَالَ: «جَمَعَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الظُّهْرِ وَالعَصْرِ، وَبَيْنَ المَغْرِبِ وَالعِشَاءِ بِالمَدِينَةِ مِنْ غَيْرِ خَوْفٍ وَلَا مَطَرٍ»، قَالَ: فَقِيلَ لِابْنِ عَبَّاسٍ: مَا أَرَادَ بِذَلِكَ؟ قَالَ: أَرَادَ أَنْ لَا يُحْرِجَ أُمَّتَهُ. (جامع الترمذي، بَابُ مَا جَاءَ فِي الجَمْعِ بَيْنَ الصَّلَاتَيْنِ، رقم 187)

{4} **Hadith**: Hadhrat Ibn Abbas (رضي الله عنه) said: "Allah's Messenger (ﷺ) combined the Zuhr and Asr (prayers), and the Maghrib and Isha (prayers) in Al-Madinah, without being in a state of fear, nor due to rain." Hadhrat Ibn Abbas (رضي الله عنه) was asked: What did he

intend? He said: He did so in order to remove difficulty from his Ummah. (Al-Tirmidhi, Hadith No. 187)

{5} عَنْ أَنَسٍ، قَالَ: «كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ أَنْ يَجْمَعَ بَيْنَ الصَّلَاتَيْنِ فِي السَّفَرِ، أَخَّرَ الظُّهْرَ حَتَّى يَدْخُلَ أَوَّلُ وَقْتِ الْعَصْرِ، ثُمَّ يَجْمَعُ بَيْنَهُمَا.» (صحيح مسلم، بَابُ جَوَازِ الْجَمْعِ بَيْنَ الصَّلَاتَيْنِ فِي السَّفَرِ، رقم 704)

{5} **Hadith**: Hadhrat Anas (ﷺ) reported: "When the Messenger of Allah (ﷺ) intended to combine two prayers on a journey, he delayed the noon prayer till came the early time of the afternoon prayer, and then he would combine the two." (Sahih Muslim, Hadith No. 704)

{6} عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ: «كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَجْمَعُ بَيْنَ المَغْرِبِ وَالعِشَاءِ إِذَا جَدَّ بِهِ السَّيْرُ.» (صحيح البخاري، بَابُ الجَمْعِ فِي السَّفَرِ بَيْنَ المَغْرِبِ وَالعِشَاءِ، رقم 1106)

{6} **Hadith**: Hadhrat Salim narrated from his father, who said: "The Prophet (ﷺ) used to offer the Maghrib and `Isha' prayers together whenever he was in a hurry on a journey." (Sahih Al-Bukhari, Hadith No. 1106)

{7} سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: «صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ثَمَانِيًا جَمِيعًا، وَسَبْعًا جَمِيعًا»، قُلْتُ: يَا أَبَا الشَّعْثَاءِ، أَظُنُّهُ أَخَّرَ الظُّهْرَ، وَعَجَّلَ العَصْرَ، وَعَجَّلَ العِشَاءَ، وَأَخَّرَ المَغْرِبَ، قَالَ: وَأَنَا أَظُنُّهُ.» (صحيح البخاري، بَابُ الجَمْعِ فِي السَّفَرِ بَيْنَ المَغْرِبِ وَالعِشَاءِ، رقم 1106)

{7} **Hadith**: Hadhrat Ibn 'Abbas reported: I observed with the Messenger of Allah (ﷺ) eight (rak'ahs) in combination, and seven rak'ahs in combination. I (one of the narrators) said: O Abu Sha'tha', I think that he (the Holy Prophet ﷺ) had delayed the noon prayer and hastened the afternoon prayer, and he delayed the sunset prayer and hastened the 'Isha' prayer. He said: I also think so. (Sahih Al-Bukhari, under Hadith No. 1106)

They prove from these 7 hadiths that it is permissible to combine Zuhr with Asr, as well as Maghrib with Isha.

Hadiths Presented by Hanafis

According to Al-Mabsut, the Hanafis are of the opinion that it is permissible to combine two prayers only in outwardly form during journey. However, it is permissible to make real combination of Zuhr with Asr in Arafah and Muzdalifah during hajj as it is proved from the hadith. It is mentioned in Al-Mabsut:

“Asked: Did you see whether can two prayers be combined except in Arafah and Muzdalifa? He said: There is no

combination of two prayers; neither at one’s place nor in journey, except in Arafa and Muzdalifa. I said: What do you say, if a person in journey prays the Dhuhr prayer at the end of its time and the Asr prayer at its first time, will it be sufficient? He said: Yes. I said: Maghrib and Isha as well? He said: Yes.” (Al-Mabsut, vol. 1, p. 124)

“One should not combine two prayers at the same time due to any excuse, neither in journey nor during stay at one’s place, with the exception of Arafa and Muzdalifa. And so is mentioned in Al-Muhit (Al-Fatawa Al-Hindiya, third chapter: the times in which prayer is not permitted, vol. 1, p. 52)

Hadiths Presented by the Hanafis

{1} ﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا﴾ (سورة النساء، 4:103)

{1} “Surely, Salah is an obligation on the believers that is tied up with time.” (Surah An-Nisa, 4:103)

{2} ﴿الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ﴾ (سورة الماعون، 107:5)

{2} So, Woe to those performers of Salah, who are neglectful of their Salah.” (Surah Al-Ma’oon, 107:5)

Note: The Hanafis strictly follow these two verses, that's why they don't combine two prayers.

{3} عَنْ عَبْدِ اللَّهِ، قَالَ مَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى صَلاَةً إِلاَّ لِمِيقَاتِهَا إِلاَّ صَلاَتَيْنِ صَلاَةَ الْمَغْرِبِ وَالْعِشَاءِ بِجَمْعٍ وَصَلَّى الْفَجْرَ يَوْمَئِذٍ قَبْلَ مِيقَاتِهَا. (صحيح مسلم، باب اسْتِحْبَابِ زِيَادَةِ التَّغْلِيسِ بِصَلاَةِ الصُّبْحِ يَوْمَ النَّحْرِ بِالْمُزْدَلِفَةِ، رقم 1289)

{3} **Hadith**: Hadhrat A'bdullah b. 'Umar (ﷺ) reported: “I have never seen Allah's Messenger, (ﷺ) but observing the prayers at their appointed times except two prayers, sunset and 'Isha, ' at Muzdalifa (where he deferred the sunset prayer to combine it with 'Isha' and he observed the dawn prayer before its stipulated time on that day (10th of Dhu'l-Hijja).” (Sahih Muslim, Hadith No. 1289)

{4} عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: «مَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلَّى صَلَاةً إِلَّا لِوَقْتِهَا إِلَّا بِالْمُزْدَلِفَةِ فَإِنَّهُ جَمَعَ بَيْنَ الصَّلَاتَيْنِ الْمَغْرِبِ وَالْعِشَاءِ، وَصَلَّى الصُّبْحَ يَوْمَئِذٍ فِي غَيْرِ وَقْتِهَا» وَقَالَ سُفْيَانُ يَعْنِي فِي غَيْرِ وَقْتِهَا الَّذِي كَانَ يُصَلِّيهَا فِيهِ قَبْلَ ذَلِكَ. (مسند الحميدي، أحاديث عبد الله بن مسعود، رقم 114)

{4} **Hadith**: Hadhrat Ibn Mas’ud said “I never saw the Apostle of Allah (ﷺ) observe a prayer out of its proper time except (two prayers) at Al Muzdalifah, he combined the sunset and night prayers, and he offered the dawn prayer that day at different

time.” Hadhrat Sufyan said that he prayed it before the time he used to pray. (Musnad al-Humaidi, Hadiths of Abdullah bin Mas’ud, No. 114)

{5} عَنْ أَبِي قَتَادَةَ، قَالَ قَالَ رَسُولُ اللهَّ صلى الله عليه وسلم "لَيْسَ فِي النَّوْمِ تَفْرِيطٌ إِنَّمَا التَّفْرِيطُ فِي الْيَقَظَةِ أَنْ تُؤَخَّرَ صَلاَةٌ حَتَّى يَدْخُلَ وَقْتُ أُخْرَى." (أبوداود، باب فِي مَنْ نَامَ عَنِ الصَّلاَةِ أَوْ نَسِيَهَا، رقم 441)

{5} **Hadith**: Hadhrat Abu Qatadah (﵁) reported the Messenger of Allah (ﷺ) as saying: “There is no remissness in sleep, it is only when one is awake that there is remissness when you delay the prayer till the time for the next prayer comes.” (Abu Dawud, Hadith No. 441)

{6} عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللهُّ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ جَمَعَ بَيْنَ الصَّلَاتَيْنِ مِنْ غَيْرِ عُذْرٍ فَقَدْ أَتَى بَابًا مِنْ أَبْوَابِ الكَبَائِرِ.» (جامع الترمذي، بَابُ مَا جَاءَ فِي الجَمْعِ بَيْنَ الصَّلَاتَيْنِ، رقم 188)

{6} **Hadith**: Hadhrat Ibn Abbas (﵁) narrated that the Prophet (ﷺ) said: "Whoever combines two prayers without any excuse then he has committed something from the major sins." (Tirmidhi, Hadith No. 188)

{7} عَنْ أَبِي ذَرٍّ، قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «كَيْفَ أَنْتَ إِذَا كَانَتْ عَلَيْكَ أُمَرَاءُ يُؤَخِّرُونَ الصَّلَاةَ عَنْ وَقْتِهَا؟ - أَوْ - يُمِيتُونَ الصَّلَاةَ عَنْ وَقْتِهَا؟»

قَالَ: قُلْتُ: فَمَا تَأْمُرُنِي؟ قَالَ: «صَلِّ الصَّلَاةَ لِوَقْتِهَا، فَإِنْ أَدْرَكْتَهَا مَعَهُمْ، فَصَلِّ، فَإِنَّهَا لَكَ نَافِلَةٌ.» (صحيح مسلم، بَابُ كَرَاهِيَةِ تَأْخِيرِ الصَّلَاةِ عَنْ وَقْتِهَا الْمُخْتَارِ، رقم 648)

{7} **Hadith**: Hadhrat Abu Dharr (ﷺ) reported: “The Messenger of Allah (ﷺ) said to me: How would you act when you are under the rulers who would delay the prayer beyond its prescribed time, or they would make prayer a dead thing as far as its proper time is concerned? I said: What do you command? He (the Holy Prophet ﷺ) said: “Observe the prayer at Its proper time, and if you happen to be with them, then offer with them, for it will be a supererogatory prayer for you.” (Sahih Muslim, Hadith No. 648)

Note: This hadith emphasises to perform the prayer on time.

{8} عَبْدِ اللَّهِ، قَالَ: سَأَلْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَيُّ العَمَلِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: «الصَّلاَةُ عَلَى وَقْتِهَا.» (صحيح البخاري، بَابُ فَضْلِ الصَّلاَةِ لِوَقْتِهَا، رقم 527)

{8} **Hadith**: Hadhrat Abdullah (ﷺ) narrated: “I asked the Prophet (ﷺ) "Which deed is the dearest to Allah?" He replied, "To offer the prayers at their early stated fixed times..." (Sahih Al-Bukhari, Hadith No. 527)

{9} عَنْ كَعْبِ بْنِ عُجْرَة، قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْمَسْجِدَ وَنَحْنُ سَبْعَةُ رَهْطٍ، أَرْبَعَةٌ مِنَ الْعَرَبِ وَثَلَاثَةٌ مِنَ الْمَوَالِي، فَجَلَسَ فَقَالَ: «أَتَدْرُونَ مَا قَالَ رَبُّكُمْ؟» ، قُلْنَا: اللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «مَنْ صَلَّى الصَّلَاةَ لِوَقْتِهَا وَلَمْ يَذَرْهَا اسْتِخْفَافًا بِهَا لَقِيَنِي يَوْمَ الْقِيَامَةِ وَلَهُ عِنْدِي عَهْدٌ أُدْخِلَهُ بِهِ الْجَنَّةَ، وَمَنْ لَمْ يُصَلِّهَا لِوَقْتِهَا وَتَرَكَهَا اسْتِخْفَافًا بِهَا لَقِيَنِي يَوْمَ الْقِيَامَةِ وَلَيْسَ لَهُ عِنْدِي عَهْدٌ إِنْ شِئْتُ عَذَّبْتُهُ وَإِنْ شِئْتُ غَفَرْتُ لَهُ.» (معجم الطبراني الكبير، عامر الشعبى عن كعب بن عجرة، رقم 313)

{9} **Hadith**: Hadhrat Ka'b bin Ujrah (ﷺ) narrated: The Messenger of Allah (ﷺ) came out to us in the mosque and we were seven people, we were from seven tribes, four were Arabs and three were Mawalis (freed slaves). The Prophet (ﷺ) sat down and said, "Do you know what your Lord said?" We said: Allah and His Messenger knows best. Then the Holy Prophet (ﷺ) said, "Whoever prays on time, and does not leave it thinking it is too light, will meet Me on the Day of Resurrection, and I will have this promise with him that I will admit him to Paradise." And whoever did not perform the prayer at its time, and left it thinking it light thing, he will meet Me on the Day of Resurrection in a condition that I have no promise for him; if I want I can punish him, and forgive him if I wish." (Mu'jam Al-Tabrani Al-Kabir, Amir al-Shaabi from Ka'b ibn Ujrah, Hadith No. 313)

Note: This hadith also attaches strong emphasis on praying salah in time.

{10} عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «صَلِّ الصَّلَاةَ لِوَقْتِهَا، فَإِنْ أَدْرَكْتَ الْإِمَامَ يُصَلِّي بِهِمْ فَصَلِّ مَعَهُمْ، وَقَدْ أَحْرَزْتَ صَلَاتَكَ، وَإِلَّا فَهِيَ نَافِلَةٌ لَكَ.» (ابن ماجة، بَابُ مَا جَاءَ فِيمَا إِذَا أَخَّرُوا الصَّلَاةَ عَنْ وَقْتِهَا، رقم 1256)

{10} **Hadith**: Hadhrat Abu Dharr (ﷺ) narrated that the Prophet (ﷺ) said: “Offer prayer on time, and if you reached the Imam leading them in prayers (on time), then perform it with them, and you will be safe with your prayer, otherwise it will be voluntary for you.” (Ibn Majah, Hadith No. 1256)

{11} عن عائشة «أن النبي صلى الله عليه وسلم كان يؤخر الظهر ويعجل العصر ويؤخر المغرب ويعجل العشاء في السفر.» (مصنف ابن أبي شيبة، مَنْ قَالَ: يَجْمَعُ الْمُسَافِرُ بَيْنَ الصَّلَاتَيْنِ، رقم 8238)

{11} **Hadith**: Hadhrat Aishah (may Allah be pleased with her) narrated: "The Prophet (ﷺ) used to delay Zuhr and hasten Asr (i.e. perform them both together) while traveling, and he would delay Maghrib and hasten Isha (i.e. perform them both together).” (Musannaf Ibn Abi Shayba, Hadith No. 8238)

{12} عن أبي عثمان قال خرجت أنا وسعد إلى مكة فكان يجمع بين الصلاتين بين الظهر والعصر يؤخر من هذه ويعجل من هذه ويصليهما جميعا ويؤخر المغرب ويعجل العشاء ثم يصليهما جميعا حتى قدمنا مكة. (مصنف ابن أبي شيبة، مَنْ قَالَ: يَجْمَعُ الْمُسَافِرُ بَيْنَ الصَّلَاتَيْنِ، رقم 8234)

{12} **Statement of Sahabi:** It is reported on the Authority of Abu Othman, he said: I and Saad went to Makkah, and he used to combine two prayers of Zuhr and Asr, delaying the first and hastening the next one, and praying both together. Similarly, delaying the Maghrib prayer, and hastening the Isha prayer, praying them both together until we reached Makkah. (Musannaf Ibn Abi Shayba, Hadith No. 8234)

Note: In this one hadith and the practice of the Companion, it is mentioned that he did not offer Zuhr in the time of Asr, rather he postponed Zuhr to its last time, and advanced Asr to its first time, and offered both together. The Hanafis say that this type of combination is permissible.

The Hanafis present these 2 verses, 9 hadiths, and 1 statement of Sahabi to prove that it is not permissible to make real combination of prayers during journey, but it is permissible to make outwardly combination. As for the combination of prayers in Arafa and Muzdalifa during hajj, it is permissible as it is clearly proved from hadith. In fact, the Hanafi Fiqh is based on caution, and does not want to violate the command of the verse under any circumstances.

(11) Wiping Over Cotton Socks

There are five types of socks:

1. *Khuff:* Leather socks called *Khuff*. All scholars agree that it is permissible to do *masah* (wiping) over it.

2. *Mujallad:* pair of socks made of cotton, but with leather on the sole and on the edge of the foot. *Masah* is permissible over it as well according to all scholars.

3. *Muna'al*: pair of socks made of cotton, but only with leather on the sole. *Masah* is permissible over it as well according to all scholars.

4. *Thakhin:* pair of socks made of cotton, without leather on it, but so thick that does not allow water to strain, and rests on the shank without binding. Imam Abu Yusuf and Imam Muhammad allow *masah* over them, but Imam Abu Hanifa does not allow it.

5. *Jaurab* (thin cotton socks) made of cotton only, with no leather over it, so it is not permissible to do masah over it, neither according to Imam Abu Yusuf and Imam Muhammad, nor according to Imam Abu Hanifah. However, some other scholars allow to do *masah* over it.

According to Imam Abu Hanifah, either the socks should be made of pure leather, that is *khuff*, or if they are cotton socks, they should have leather attached to some extent, then *masah* is permissible.

According to Abu Yusuf and Imam Muhammad, the cotton socks should be thick so that water does not seep out them, and stick to the feet itself without lace, then it is permissible to wipe over them.

Principle of Other Scholars: The other scholars allow *masah* over all types of socks, even if it is made of thin cotton. They do not differentiate between the types of socks, rather treat all socks as *jaurab*. According to dictionary: *Jaurab* means all types of cotton and woollen socks, whether with leather, or without leather.

It is mentioned in Al-Hidaya:

“According to Imam Abu Hanifah, wiping over cotton and woollen socks is not permissible, unless they are *mujallad* (i.e. leather is attached to the sole and sides of the cotton socks), or they are *muna’al* (i.e. leather is attached to the sole of the cotton socks). Imam Abu Yusuf and Imam Muhammad say that it is permissible to wipe over socks if they are so thick that the water does not seep out of them; since the Prophet (ﷺ) has wiped over *jaurab* (i.e. on the thick cotton socks). The logical reason for this is that if they are thick, it will be possible to walk wearing them. And thick sock is one that holds the shin without tying, so in this case it became like a *khuff* (leather sock).” (Al-Hidaya, Chapter: *Al-Mash ‘ala al-Khuffain*, p. 32)

Hadiths Presented by Ahl al-Hadith

The other scholars who say that it is permissible to do *masah* over all three types of socks, i.e., with leather, thick socks

without leather, and thin socks. They present these hadiths in support of their opinion:

{1} سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: «الْمَسْحُ عَلَى الْجَوْرَبَيْنِ كَالْمَسْحِ عَلَى الْخُفَّيْنِ.»
(مصنف ابن أبي شيبة، فِي الْمَسْحِ عَلَى الْجَوْرَبَيْنِ، رقم 1994)

{1} **Statement of Sahabi:** I heard Ibn Umar (﵁) saying: "The wiping on *jaurab* (socks) is like wiping over the leather socks." (Musannaf Ibn Abi Shayba, Hadith No. 1994)

Note: *Jaurab* includes thin cotton socks, so wiping over thin cotton socks is also permissible.

{2} عَنْ ثَوْبَانَ، قَالَ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم سَرِيَّةً فَأَصَابَهُمُ الْبَرْدُ فَلَمَّا قَدِمُوا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم أَمَرَهُمْ أَنْ يَمْسَحُوا عَلَى الْعَصَائِبِ وَالتَّسَاخِينِ. (أبوداود، بَابُ الْمَسْحِ عَلَى الْعِمَامَةِ، رقم 146)

{2} **Hadith**: Hadhrat Thawban (﵁) narrated: “The Messenger of Allah (ﷺ) sent out an expedition. They were affected by cold. When they returned to the Messenger of Allah (ﷺ), he commanded them to wipe over turbans and stockings.” (Abu Dawood, Hadith No. 146)

{3} عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ: «تَوَضَّأَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَسَحَ عَلَى الجَوْرَبَيْنِ وَالنَّعْلَيْنِ»، هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. (جامع الترمذي،

بَابٌ فِي المَسْحِ عَلَى الجَوْرَبَيْنِ وَالنَّعْلَيْنِ، رقم 99؛ أبوداود، بَابُ المْسْحِ عَلَى الجْوْرَبَيْنِ، رقم 159)

{3} **Hadith**: Hadhrat Al-Mughirah bin Shu`bah (ﷺ) narrated: "The Prophet performed Wudu' and wiped over his socks and na'lain (shoes with leather)." (Tirmidhi, Hadith No. 99; Abu Dawood, Hadith No. 159)

Note: It is not permissible for an imam to wipe over shoes, therefore, they explain *na'lain* which means shoes with leather sole, i.e. it is made of leather.

{4} «أَنَّ أَبَامَسْعُودٍ،كَانَ يَمْسَحُ عَلَى الْجَوْرَبَيْنِ.» (مصنف ابن أبي شيبة، فِي المْسْحِ عَلَى الجْوْرَبَيْنِ، رقم 1971)

{4} **Statement of Sahabi:** Hadhrat Abu Mas'ud (ﷺ) used to wipe over socks, i.e. cotton socks. (Musannaf Ibn Abi Shayba, Hadith No. 1971)

These scholars prove from these 2 hadiths and 2 statements of the Sahabi that it is permissible to wipe over *jaurab* i.e. thin socks.

Hadiths Presented by Hanafis

According to Imam Abu Hanifah, it is permissible to wipe over *khuffs* (socks made of leather), *muna'al* (pair of socks made of cotton with leather on the sole) or *mujallad* (socks made of cotton with leather on the sole and on the edge of the foot).

But according to Imam Abu Yusuf and Imam Muhammad, if the cotton socks are thick, then it is permissible to wipe over them, but if they are thin, then it is not permissible.

{1} عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ «أَنَّهُ مَسَحَ عَلَى الخُفَّيْنِ.» (صحيح البخاري، بَابُ المَسْحِ عَلَى الخُفَّيْنِ، رقم 202)

{1} **Hadith**: Hadhrat Sa`d bin Abi Waqqas (ﷺ) said, "The Prophet (ﷺ) passed wet hands over his *Khuffs* (socks made from leather)." (Sahih Al-Bukhari, Hadith No. 202)

{2} عَنْ أَبِيهِ الْمُغِيرَةِ بْنِ شُعْبَةَ: عَنْ «رَسُولِ الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ خَرَجَ لِحَاجَتِهِ فَاتَّبَعَهُ الْمُغِيرَةُ بِإِدَاوَةٍ فِيهَا مَاءٌ فَصَبَّ عَلَيْهِ حِينَ فَرَغَ مِنْ حَاجَتِهِ، فَتَوَضَّأَ وَمَسَحَ عَلَى الْخُفَّيْنِ.» (صحيح مسلم، بَابُ الْمَسْحِ عَلَى الْخُفَّيْنِ، رفم 274)

{2} **Hadith**: Hadhrat Al-Mughira bin Shu`ba (ﷺ) narrated: "Once Allah's Messenger (ﷺ) went out to answer the call of nature and I followed him with a tumbler containing water, and when he finished, I poured water and he performed ablution and passed wet hands over his Khuffs (socks made from leather)." (Sahih Muslim, Hadith No. 274)

Note: Actually, the feet are to be washed, but it is proven from many hadiths that the Holy Prophet (ﷺ) wiped over leather socks, so it is permissible to wipe over leather socks, or at least

cotton socks with leather attached to some degree; such as *mujallad*, or *muna'al.*

{3} عَنْ إِبْرَاهِيمَ، قَالَ: «الْجَوْرَبَانِ وَالنَّعْلَانِ بِمَنْزِلَةِ الْخُفَّيْنِ.» (مصنف ابن أبي شيبة، فِي الْمَسْحِ عَلَى الْجَوْرَبَيْنِ، رقم 1975)

{3} **Statement of Tabi'i:** Hadhrat Ibrahim Nakhai said: "*Jaurabs* (socks) and *na'lain* (sandals) are in the place of *khuffs* (leather socks). (Musannaf Ibn Abi Shayba, Hadith No. 1975)

Note: Because these are socks that have leather attached to it to some extent.

{4} عَنْ كَعْبِ بْنِ عَبْدِ اللَّهِ، «أَنَّ عَلِيًّا، بَالَ، ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَى الْجَوْرَبَيْنِ وَالنَّعْلَيْنِ.» (مصنف ابن أبي شيبة، فِي الْمَسْحِ عَلَى الْجَوْرَبَيْنِ، رقم 1985)

{4} **Statement of Sahabi:** Ka`b bin `Abdullah said: "Hadhrat Ali (ﷺ) urinated, then performed ablution, and wipes over *jaurabs* and *na'lain*." (Musannaf Ibn Abi Shayba, Hadith No. 1985)

{5} عَنْ زَيْدٍ، «أَنَّ عَلِيًّا، بَالَ وَمَسَحَ عَلَى النَّعْلَيْنِ.» (مصنف ابن أبي شيبة، فِي الْمَسْحِ عَلَى الْجَوْرَبَيْنِ، رقم 1995)

{5} **Statement of Sahabi:** Hadhrat Zaid says that Hadhrat Ali (ﷺ) urinated and wiped over *na'lain.* (Musannaf Ibn Abi Shayba, Hadith No. 1995)

Note: Na'lain originally means shoes or sandals, but none allows to wipe over shoes, so it means a shoe with leather on the sole.

{6} عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ، وَالْحَسَنِ أَنَّهُمَا قَالَا: «يُمْسَحُ عَلَى الْجَوْرَبَيْنِ إِذَا كَانَا صَفِيقَيْنِ.» (مصنف ابن أبي شيبة، فِي الْمَسْحِ عَلَى الْجَوْرَبَيْنِ، رقم 1976)

{6} **Statement of Sahabi:** Hadhrat Sa`eed bin Al-Musayyib and Al-Hasan said: "If the cotton socks are thick, then one can wipe over them." (Musannaf Ibn Abi Shayba, Hadith No. 1976)

Note: Imam Abu Yusuf and Imam Muhammad prove from this statement of Tabi'i that if cotton or woollen socks are thick and do not let water to strain, then it is permissible to wipe over them.

According to Imam Abu Hanifa, the statement of a Tabi'i alone will not be followed, but if it is *mujallad or muna'al* (some leather is attached to it), then it will be permissible to wipe over it, because there are many hadiths proving the same.

So, it is established by these 2 hadiths, 2 statements of Sahabi, and 2 statements of Tabi'i that it is permissible to wipe over only on leather socks (*khuffs*), or cotton socks with leather soles (*muna'al*), or cotton socks with leather on the sole and edge (*mujallad*).

(12) Offering Sunnah During Fajr Congregation

The congregational prayer has its importance, so if the congregation is being held, one should join in the congregation under normal circumstances. But the case of sunnah of Fajr is different as it has more importance, so if one is hopeful that he can at least join the second rak'at, then one should offer the sunnah of Fajr at the door of the mosque or in any corner, and then join the congregation, so that the reward of the congregation is also obtained, and reward of the sunnah is also not missed. But one should not make this a habit, rather should offer the Sunnah prior to the Jama'at. The importance of other sunnahs is not that much, so if the congregation is being held for other salah, then one should leave the sunnah and join the Jama'at.

While the other scholars say that one should not offer the sunnah of Faj as well, rather should join the Fajr congregation.

It is written in Al-Hidaya:

And whoever came up to the imam in the Fajr prayer while he did not offer the two sunnah rak'ats of Fajr, so if he thinks that he will miss first rak'ah of Jama'at and find the second, then he should offer the two rak'ats of Fajr rak'ah at the door of the mosque and should join the congregation in order to have both the virtues. And if there is fear of missing both the obligatory rak'ahs, then he should enter the prayer with the imam; because the reward of the Jama'at is greater than the sunnah,

and it is interdicted to miss the Jama'at." (Al-Hidaya, Chapter: Idark al-Faridha, p. 71)

Hadiths Presented by Ahl al-Hadith

The other scholars say that even if there is hope of getting the second rak'at of the congregation, then also one should join the Fajr congregation and leave the Fajr Sunnah. Here are hadiths supporting their opinion:

{1} عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا صَلَاةَ إِلَّا الْمَكْتُوبَةُ.» (صحيح مسلم، بَابُ كَرَاهَةِ الشُّرُوعِ فِي نَافِلَةٍ بَعْدَ شُرُوعِ الْمُؤَذِّنِ، رقم 710)

{1} **Hadith**: Hadhrat Abu Huraira (﵁) reported the Messenger of Allah (ﷺ) as saying: "When the prayer commences then there is no prayer (valid), but the obligatory prayer." (Sahih Muslim, Hadith No. 710)

{2} عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا صَلَاةَ إِلَّا المَكْتُوبَةُ.» (جامع الترمذي، بَابُ مَا جَاءَ إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا صَلَاةَ إِلَّا المَكْتُوبَةُ، رقم 421)

{2} **Hadith**: Hadhrat Abu Hurairah (﵁) narrated that Allah's Messenger (ﷺ) said: "When the Iqamah has been called for the Salat then there is no Salat except the obligatory one." (Tirmidhi, Hadith No. 421)

{3} عَنِ ابْنِ سِيرِينَ، أَنَّهُ كَانَ يَقُولُ فِي الرَّجُلِ إِذَا دَخَلَ الْمَسْجِدَ وَالْقَوْمُ يُصَلُّونَ الْغَدَاةَ، قَالَ: «يَدْخُلُ مَعَ الْقَوْمِ فِي صَلَاتِهِمْ وَلَا يُصَلِّي الرَّكْعَتَيْنِ، فَإِنَّهُ مَا يَفُوتُهُ مِنَ الْمَكْتُوبَةِ أَعْظَمُ مِنَ الرَّكْعَتَيْنِ.» (مصنف ابن أبي شيبة، مَنْ قَالَ: صَلِّهِمَا قَبْلَ أَنْ تَدْخُلَ الْمَسْجِدَ، رقم 6422)

{3} **Statement of Tabi'i**: Hadhrat Muhammad bin Sirin used to say about the man who entered the mosque while the people were offering the morning prayer in congregation, then he said: He should enter into the prayer with the people, and should not offer the two sunnahs of Fajr; because the reward of the obligatory prayer is more than two rak'ahs of Sunnah. (Musannaf Ibn Abi Shayba, Hadith No. 6422)

{4}عَنِ ابْنِ نَجِيبَةَ، قَالَ: أُقِيمَتْ صَلَاةُ الصُّبْحِ فَقَامَ رَجُلٌ يُصَلِّي الرَّكْعَتَيْنِ، فَلَمَّا صَلَّى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَاثَ النَّاسُ حَوْلَهُ، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِلَّذِي صَلَّى الرَّكْعَتَيْنِ: «أَتُصَلِّي الصُّبْحَ أَرْبَعًا.» (مصنف ابن أبي شيبة، مَنْ قَالَ: صَلِّهِمَا قَبْلَ أَنْ تَدْخُلَ الْمَسْجِدَ، رقم 6431)

{4} **Hadith**: Hadhrat Ibn Najiba said: "The morning prayer was started, and a man stood up and began to pray two rakats of Sunnah, then when the Prophet (ﷺ) completed the prayer, people gathered around him. The Messenger of Allah (ﷺ) said

to the one prayed two rakats: “Do you offer the morning prayer as four rak’ah”. (Musannaf Ibn Abi Shayba, Hadith No. 6431)

From these 3 hadiths and 1 statement of Tabi’i, these scholars prove that the Sunnah of Fajr should not be offered after the Fajr congregation starts.

Hadiths Presented by Hanafis

According to the Hanafi Fiqh, if one hopes to get the second rak'at, he can offer the Sunnah salah of two rak’ahs at the door of the mosque, or outside the mosque. However, one should not make it a habit. Here are the hadiths supporting this stand:

{1} عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم "لاَ تَدَعُوهُمَا وَإِنْ طَرَدَتْكُمُ الْخَيْلُ." (أبوداود، بَابٌ فِي تَخْفِيفِهِمَا، رقم 1258)

{1} **Hadith**: Hadhrat Abu Hurairah (﵁) narrated: “The Prophet (ﷺ) said: Do not leave them (the two rak'ahs before the dawn prayer) even if you are driven away by the horses.” (Abu Dawud, Hadith No. 1258)

{2} عَنْ عَائِشَةَ، «أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَمْ يَكُنْ عَلَى شَيْءٍ مِنَ النَّوَافِلِ أَشَدَّ مُعَاهَدَةً مِنْهُ عَلَى رَكْعَتَيْنِ قَبْلَ الصُّبْحِ.» (صحيح مسلم، باب تعاهد ركعتي الفجر، رقم 724؛ أبوداود، بَابُ رَكْعَتَيِ الْفَجْرِ، رقم 1254)

{2} **Hadith**: Hadhrat 'Aishah (may Allah be pleased with her) narrated: “The Messenger of Allah (ﷺ) was more particular about observing the supererogatory rak'ahs before the dawn prayer than about observing any of the other supererogatory prayers.” (Sahih Muslim, Hadith No. 724; Abu Dawud, Hadith No. 1254)

{3} عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا.» (صحيح مسلم، باب فضل ركعتي الفجر، رقم 725)

{3} **Hadith**: Hadhrat 'A'isha (may Allah be pleased with her) reported Allah's Messenger as saying: “The two rak'ahs at dawn are better than this world and what it contains.” (Sahih Muslim, Hadith No. 725)

{4}عَنْ عَائِشَةَ، «أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَدَعُ أَرْبَعًا قَبْلَ الظُّهْرِ، وَرَكْعَتَيْنِ قَبْلَ صَلَاةِ الْغَدَاةِ.» (أبوداود، بَابُ رَكْعَتَيِ الْفَجْرِ، رقم 1253)

{4} **Hadith**: Hadhrat 'Aishah (may Allah be pleased with her) narrated: “The Prophet (ﷺ) never omitted four rak'ahs before the noon prayer, and two rak'ahs before the dawn prayer.” (Abu Dawud, Hadith No. 1253)

{5} عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ جَدِّهِ قَيْسٍ قَالَ: خَرَجَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَأُقِيمَتِ الصَّلَاةُ، فَصَلَّيْتُ مَعَهُ الصُّبْحَ، ثُمَّ انْصَرَفَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَوَجَدَنِي أُصَلِّي، فَقَالَ: «مَهْلًا يَا قَيْسُ، أَصَلَاتَانِ مَعًا»، قُلْتُ: يَا رَسُولَ اللهِ، إِنِّي لَمْ أَكُنْ رَكَعْتُ رَكْعَتَيِ الفَجْرِ، قَالَ: «فَلَا إِذَنْ.» (جامع الترمذي، بَابُ مَا جَاءَ فِيمَنْ تَفُوتُهُ الرَّكْعَتَانِ قَبْلَ الفَجْرِ يُصَلِّيهِمَا بَعْدَ صَلَاةِ الفَجْرِ، رقم 422)

{5} **Hadith**: Hadhrat Qais (ﷺ) narrated: "Allah's Messenger (ﷺ) went out and the *Iqamah* was called for the Salat so I prayed Morning Prayer with him. Then the Prophet (ﷺ) turned and found me performing Salat so he said: 'Easy O Qais! Are there two prayers together?' I said: 'O Messenger of Allah! I did not perform the two Rak'ah (before) Fajr.' He said: 'Then there is no harm.'" (Tirmidhi, Hadith No. 422)

Note: According to these hadiths, the sunnah of Fajr is of much importance, therefore to achieve this virtue, the Hanafis say that one should offer the sunnahs even in hurry after the congregation starts.

{6} عَنِ ابْنِ عُمَرَ، أَنَّهُ صَلَّى رَكْعَتَيِ الْفَجْرِ بَعْدَ مَا أَضْحَى وَذُكِرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: لَيْسَ عَلَيْهِ أَنْ يَقْضِيَهُمَا.» (مصنف ابن أبي شيبة، مَسْأَلَةٌ فِي قَضَاءِ رَكْعَتَيْ سُنَّةِ الْفَجْرِ، رقم 36376)

{6} **Statement of Tabi'i:** It is narrated about Hadhrat Abdullah bin Umar (ﷺ): "He recited the two sunnahs of Fajr after the sun had risen." Abu Hanifah is of the opinion that if the sunnah of Fajr are misses, it is not necessary to make their *qadha*. (Musannaf Ibn Abi Shayba, Hadith No. 36376)

{7} حَدَّثَنِي أَبُو عُثْمَانَ، قَالَ: «رَأَيْتُ رَجُلَ يَجِيءُ وَعُمَرُ بْنُ الْخَطَّابِ فِي صَلَاةِ الْفَجْرِ، فَيُصَلِّي الرَّكْعَتَيْنِ فِي جَانِبِ الْمَسْجِدِ ثُمَّ يَدْخُلُ مَعَ الْقَوْمِ فِي صَلَاتِهِمْ.» (مصنف ابن أبي شيبة، فِي الرَّجُلِ يَدْخُلُ الْمَسْجِدَ فِي الْفَجْرِ، رقم 6414)

{7} **Statement of Sahabi:** Abu Uthman (ﷺ) said: "I saw people coming while Hadhrat Umar bin Al-Khattab (ﷺ) was in Fajr prayer, so they would pray the two rak'ahs on the side of the mosque, then enter with the people in their prayers." (Musannaf Ibn Abi Shayba, Hadith No. 6414)

{8} عَنْ مُجَاهِدٍ، قَالَ: «إِذَا دَخَلْتَ الْمَسْجِدَ وَالنَّاسُ فِي صَلَاةِ الصُّبْحِ وَلَمْ تَرْكَعْ رَكْعَتَيِ الْفَجْرِ فَارْكَعْهُمَا، وَإِنْ ظَنَنْتَ أَنَّ الرَّكْعَةَ الْأُولَى تَفُوتُكَ.» (مصنف ابن أبي شيبة، فِي الرَّجُلِ يَدْخُلُ الْمَسْجِدَ فِي الْفَجْرِ، ص رقم 6418)

{8} **Statement of Tabi'i:** Hadhrat Mujahid said: "If you enter the mosque and people are offering the morning prayer, and you have not offered the two sunnahs of Fajr, then offer those

sunnahs, even if you are afraid of missing the first rak'at of Fard.” (Musannaf Ibn Abi Shayba, Hadith No. 6418)

{9} عَنْ إِبْرَاهِيمَ، أَنَّهُ كَرِهَ إِذَا جَاءَ وَالْإِمَامُ فِي صَلَاةِ الْفَجْرِ أَنْ يُصَلِّيَهُمَا فِي الْمَسْجِدِ، وَقَالَ: «يُصَلِّيهِمَا عَلَى بَابِ الْمَسْجِدِ، أَوْ فِي نَاحِيَتِهِ.» (مصنف ابن أبي شيبة، فِي الرَّجُلِ يَدْخُلُ الْمَسْجِدَ فِي الْفَجْرِ، رقم 6420)

{9} **Statement of Tabi’i:** It is narrated about Hadhrat Ibrahim Al-Nakh’i: “If the Imam was in the Fajr prayer and someone came, it is *makruh* for him to offer the sunnah in the mosque, rather he should offer it at the entrance of the mosque or in a corner of the mosque.” (Musannaf Ibn Abi Shayba, Hadith No. 6420)

From these 5 hadiths, 1 statement of the Sahabi, and 3 statements of the Tabi'i, the Hanafis prove that if the Fajr congregation is taking place, then one should offer the sunnah on one side of the mosque if he hopes that he will get the second rak'ah, because offering sunnah is strongly emphasized in the hadith.

(13) Tarawih is Twenty Rak'ahs or Eight

According to Hanafi Fiqh, Tarawih is twenty rak'ats, and it is Sunnah.

While other people say that Tarawih is eight rak'ats and three rak'ats are witr, while some people offer ten rak'ats as Tarawih and three rak'ats witr. According to them, the *Tahajjud* prayer is also eight rak'ats, which they call *Qiyam Al-Lail*, and they call it *Qiyam Ramadan* in Ramadan.

It is written in Al-Hidayah:

"It is recommended that the people gather in the month of Ramadan after Isha, and their imam offers five tarweehs to them, each *tarweeh* is with two salams (that is, twenty rak'ats in total), and he should sit between each two tarweehs similar to duration of one *tarweeh*. Then, he should lead the witr prayer. It is not *mustahab,* rather it is Sunnah. Imam Hasan narrated from Imam Abu Hanifa that Tarawih is sunnah." (Al-Hidaya, Chapter: *Qiyam Shahr Ramadan*, 70)

Hadiths Presented by Ahl al-Hadith

Other scholars have eight rak'ahs of Tarawih and three rak'ahs of Witr. They say that this is the Qiyam of Ramadan in Ramadan and the Qiyam of Al-Lail in other days. Their hadiths are as follows.

{1}أَخْبَرَنِي عُرْوَةُ، أَنَّ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، أَخْبَرَتْهُ: أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خَرَجَ لَيْلَةً مِنْ جَوْفِ اللَّيْلِ، فَصَلَّى فِي المَسْجِدِ، وَصَلَّى

رِجَالٌ بِصَلاَتِهِ، فَأَصْبَحَ النَّاسُ فَتَحَدَّثُوا، فَاجْتَمَعَ أَكْثَرُ مِنْهُمْ فَصَلَّى فَصَلَّوْا مَعَهُ، فَأَصْبَحَ النَّاسُ فَتَحَدَّثُوا، فَكَثُرَ أَهْلُ المَسْجِدِ مِنَ اللَّيْلَةِ الثَّالِثَةِ، فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى فَصَلَّوْا بِصَلاَتِهِ، فَلَمَّا كَانَتِ اللَّيْلَةُ الرَّابِعَةُ عَجَزَ المَسْجِدُ عَنْ أَهْلِهِ، حَتَّى خَرَجَ لِصَلاَةِ الصُّبْحِ، فَلَمَّا قَضَى الفَجْرَ أَقْبَلَ عَلَى النَّاسِ، فَتَشَهَّدَ، ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنَّهُ لَمْ يَخْفَ عَلَيَّ مَكَانُكُمْ، وَلَكِنِّي خَشِيتُ أَنْ تُفْتَرَضَ عَلَيْكُمْ، فَتَعْجِزُوا عَنْهَا»، فَتُوُفِّيَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَالأَمْرُ عَلَى ذَلِكَ. (صحيح البخاري، بَابُ فَضْلِ مَنْ قَامَ رَمَضَانَ، رقم 2012)

{1} **Hadith:** Hadhrat 'Urwa narrated that he was informed by `Aishah (may Allah be pleased with her): "Allah's Messenger (ﷺ) went out in the middle of the night and prayed in the mosque and some men prayed behind him. In the morning, the people spoke about it and then a large number of them gathered and prayed behind him (on the second night). In the next morning the people again talked about it and on the third night the mosque was full with a large number of people. Allah's Messenger (ﷺ) came out and the people prayed behind him. On the fourth night the Mosque was overwhelmed with people and could not accommodate them, but the Prophet (ﷺ) came out (only) for the morning prayer. When the morning prayer was finished he recited Tashah-hud and (addressing the people) said, "Your presence was not hidden from me but I was afraid lest the night prayer (Qiyam) should be enjoined on you

and you might not be able to carry it on." So, Allah's Apostle died and the situation remained like that (i.e. people prayed individually)." (Sahih Al-Bukhari, Hadith No. 2012)

Note: Some scholars argue based on this hadith that the rak'ahs of Tarawih are not specified.

{2}قَالَ: جَاءَ أُبَيُّ بْنُ كَعْبٍ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللهِ، كَانَ مِنِّي اللَّيْلَةَ شَيْءٌ فِي رَمَضَانَ، قَالَ: «وَمَا ذَاكَ يَا أُبَيُّ؟» قَالَ: نِسْوَةٌ فِي دَارِي قُلْنَ: إِنَّا لَا نَقْرَأُ الْقُرْآنَ، فَنُصَلِّي بِصَلَاتِكَ، قَالَ: فَصَلَّيْتُ بِهِنَّ ثَمَانِيَ رَكَعَاتٍ، ثُمَّ أَوْتَرْتُ، قَالَ: فَكَانَ شِبْهُ الرِّضَا، وَلَمْ يَقُلْ شَيْئًا. (مسند ابن حبان، ذِكْرُ الْإِبَاحَةِ لِلْقَارِئِ فِي شَهْرِ رَمَضَانَ أَنْ يَؤُمَّ بِالنِّسَاءِ التَّرَاوِيحَ جَمَاعَةً، رقم 2549)

{2} **Hadith**: It is narrated: Hadhrat Ubai bin Ka'b (ﷻ) came to the Prophet (ﷺ) and said, "O Messenger of Allah, something happened to me this night of Ramadan." The Prophet (ﷺ) asked what happened. He said: “Some of the women in my house started saying, "We cannot read the Holy Quran, so we want to follow you in prayer." Hadhrat Ubai said, "I prayed with the women eight rak'ahs and then offered witr. It seemed that the Holy Prophet (ﷺ) liked it, but he did not say anything.” (Musnad Ibn Hibban, Hadith No. 2549)

Note: From this hadith, some people argue to prove eight rak'ats. Here he perfomred eight rak'ats with the women, but in

the hadith coming later, he performed twenty rak'at Tarawih with men.

{3} أَنَّهُ سَأَلَ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، كَيْفَ كَانَتْ صَلاَةُ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ؟ فَقَالَتْ: «مَا كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَزِيدُ فِي رَمَضَانَ وَلاَ فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً يُصَلِّي أَرْبَعًا، فَلاَ تَسَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا، فَلاَ تَسَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلاَثًا.» (صحيح البخاري، بَابُ قِيَامِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِاللَّيْلِ فِي رَمَضَانَ وَغَيْرِهِ، رقم 1147؛ صحيح مسلم، باب صلاة الليل و عدد ركعاتها، رقم 738)

{3} **Hadith:** Abu Salama b. Abd al-Rahman asked Hadhrat 'A'yisha (may Allah be pleased with her) about the (night) prayer of the Messenger of Allah (ﷺ) during the month of Ramadan. She said: The Messenger of Allah (ﷺ) did not observe either in Ramadan or in other months more than eleven rak'ahs (of the night prayer). He (in the first instance) observed four rak'ahs. Ask not about their excellence and their length (i. e. these were matchless in perfection and length). He again observed four rak'ahs, and ask not about their excellence and their length. He would then observe three rak'ahs (of the Witr prayer).” (Sahih Al-Bukhari, Hadith No. 1147; Sahih Muslim, Hadith No. 738)

Note: In this hadith, Imam Muslim regarded the eleven rak'ats as the night prayer i.e. *tahajjud*.

{4} أَنَّهُ سَأَلَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، كَيْفَ كَانَتْ صَلاَةُ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ؟ فَقَالَتْ: «مَا كَانَ يَزِيدُ فِي رَمَضَانَ وَلاَ فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعًا، فَلاَ تَسَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا، فَلاَ تَسَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلاَثًا.» (صحيح البخاري، بَابُ فَضْلِ مَنْ قَامَ رَمَضَانَ، رقم 2013)

{4} **Hadith:** Abu Salama bin `Abdur Rahman narrated that he asked Aishah (may Allah be pleased with her): "How was the prayer of Allah's Messenger (ﷺ) in Ramadan?" She replied, "He did not pray more than eleven rak`ats in Ramadan or in any other month. He used to pray four rak`ats ---- let alone their beauty and length----and then he would pray four ----let alone their beauty and length ---- and then he would pray three rak'ats (witr)." (Sahih Al-Bukhari, Hadith No. 2013)

Note: In this hadith, Imam Bukhari regarded the eleven rak'ah as the prayer of Ramadan.

{5} عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: «صَلَّى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ العِشَاءَ، ثُمَّ صَلَّى ثَمَانِيَ رَكَعَاتٍ، وَرَكْعَتَيْنِ جَالِسًا، وَرَكْعَتَيْنِ بَيْنَ النِّدَاءَيْنِ

وَلَمْ يَكُنْ يَدَعْهُمَا أَبَدًا.» (صحيح البخاري، بَابُ المُدَاوَمَةِ عَلَى رَكْعَتَيِ الفَجْرِ، رقم 1159)

{5} **Hadith:** Hadhrat Aishah (may Allah be pleased with her): "Allah's Messenger (ﷺ) offered the `Isha' prayer (and then got up at the Tahajjud time) and offered eight rak`ats and then offered two rak`ats while sitting. He then offered two rak`ats in between the Adhan and Iqama (of the Fajr prayer) and he never missed them." (Sahih Al-Bukhari, Hadith No. 1159)

{6} عَنْ عَائِشَةَ، قَالَتْ: «كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي مِنَ اللَّيْلِ عَشْرَ رَكَعَاتٍ، وَيُوتِرُ بِسَجْدَةٍ، وَيَسْجُدُ سَجْدَتَيِ الْفَجْرِ، فَذَلِكَ ثَلَاثَ عَشْرَةَ رَكْعَةً.» (أبوداود، بَابٌ فِي صَلَاةِ اللَّيْلِ، رقم 1334)

{6} **Hadith**: Hadhrat Aishah (may Allah be pleased with her) narrated: "The Messenger of Allah (ﷺ) used to pray ten rak'ahs during the night, and would observe the witr with one rak'ah, he then prayed two rak'ahs of the dawn prayer. Thus, he prayed thirteen rak'ahs in all." (Abu Dawud, Hadith No. 1334)

They prove from these 6 hadiths that tarawih is eight rak'ats, followed by three rak'ats of witr. However, one can offer more than it. They say that this salah is called night prayer (*Qiyam Al-Lail* or *tahajjud*), but during Ramadan, it is called Qiyam Ramadan (Ramadan prayer).

Hadith Presented by the Hanafis

According to Hanafi Fiqh, Tarawih prayer is twenty rak'ats. Hanafis say that Tarawih is an independent prayer, and *tahajjud* (*Qiyam Al-Lail*) is an independent prayer.

The hadiths supporting the Hanafi stand are as follows:

{1} عنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ، «أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي فِي رَمَضَانَ عِشْرِينَ رَكْعَةً وَالْوِتْرَ.» (مصنف ابن أبي شيبة، كَمْ يُصَلِّي فِي رَمَضَانَ مِنْ رَكْعَةٍ، رقم 7692)

{1} **Hadith:** Miqsam narrated from Hadhrat Ibn Abbas (ﷺ) saying: "The Messenger of Allah (ﷺ) used to pray twenty rak'ahs and the Witr prayer in Ramadan." (Musannaf Ibn Abi Shayba, Hadith No. 7692)

{2} عَنِ ابْنِ عَبَّاسٍ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ «يُصَلِّي فِي رَمَضَانَ عِشْرِينَ رَكْعَةً وَالْوِتْرَ.» (معجم الطبراني الكبير، عن مقسم عن ابن عباس، رقم 12102)

{2} **Hadith:** Hadhrat Ibn Abbas (ﷺ) said: "The Prophet (ﷺ) used to pray twenty rak'ahs and the Witr prayer in Ramadan." (Mu'jam Al-Tabarani Al-Kabir, Miqsam from Ibn Abbas, No. 12102)

{3} عَنِ ابْنِ أَبِي الْحَسْنَاءِ، «أَنَّ عَلِيًّا أَمَرَ رَجُلًا يُصَلِّي بِهِمْ فِي رَمَضَانَ عِشْرِينَ رَكْعَةً.» (مصنف ابن أبي شيبة، كَمْ يُصَلِّي فِي رَمَضَانَ مِنْ رَكْعَةٍ، رقم 7681)

{3} **Statement of Sahabi:** Ibn Abi al-Hasan said: “Hadhrat Ali (ﷺ) ordered a man to lead the people in Ramadan with twenty rak'ats.” (Musannaf Ibn Abi Shayba, Hadith No. 7681)

{4} عَنْ يَحْيَى بْنِ سَعِيدٍ، «أَنَّ عُمَرَ بْنَ الْخَطَّابِ أَمَرَ رَجُلًا يُصَلِّي بِهِمْ عِشْرِينَ رَكْعَةً.» (مصنف ابن أبي شيبة، كَمْ يُصَلِّي فِي رَمَضَانَ مِنْ رَكْعَةٍ، رقم 7682)

{4} **Statement of Sahabi:** Yahya bin Saeed narrated: Umar bin Al-Khattab (ﷺ) ordered a man to pray twenty rak'ats with the people in Ramadan.” (Musannaf Ibn Abi Shayba, Hadith No. 7682)

{5} عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ قَالَ: «كَانَ أُبَيُّ بْنُ كَعْبٍ يُصَلِّي بِالنَّاسِ فِي رَمَضَانَ بِالْمَدِينَةِ عِشْرِينَ رَكْعَةً، وَيُوتِرُ بِثَلَاثٍ.» (مصنف ابن أبي شيبة، كَمْ يُصَلِّي فِي رَمَضَانَ مِنْ رَكْعَةٍ، رقم 7684)

{5} **Statement of Sahabi:** Abd al-Aziz bin Rufa’i said: “Ubai bin Ka’b used to pray twenty rak’ahs with the people in Ramadan in

Madinah, and he prayed the witr three rak'ahs. (Musannaf Ibn Abi Shayba, Hadith No. 7684)

{6} عَنْ نَافِعِ بْنِ عُمَرَ، قَالَ: "كَانَ ابْنُ أَبِي مُلَيْكَةَ يُصَلِّي بِنَا فِي رَمَضَانَ عِشْرِينَ رَكْعَةً." (مصنف ابن أبي شيبة، كَمْ يُصَلِّي فِي رَمَضَانَ مِنْ رَكْعَةٍ، رقم 7683)

{6} **Statement of Sahabi:** Nafi' bin Umar narrated: "Ibn Abi Mulaika used to pray twenty rak'ahs with us in Ramadan." (Musannaf Ibn Abi Shayba, Hadith No. 7683)

Note: These four great companions; Hadhrat Umar Bin Khattab, Hadhrat Ali, Hadhrat Ubai Bin Ka'b, and Hadhrat Ibn Abi Malika (may Allah be pleased with them), prayed twenty rak'ahs of Tarawih, the Hanafis follow this.

{7} عَنْ سَعِيدِ بْنِ عُبَيْدٍ، «أَنَّ عَلِيَّ بْنَ رَبِيعَةَ كَانَ يُصَلِّي بِهِمْ فِي رَمَضَانَ خَمْسَ تَرْوِيحَاتٍ، وَيُوتِرُ بِثَلَاثٍ.» (مصنف ابن أبي شيبة، كَمْ يُصَلِّي فِي رَمَضَانَ مِنْ رَكْعَةٍ، رقم 7690)

{7} **Statement of Sahabi:** Sa`eed bin Ubayd narrated: "Ali bin Rabi'ah used to pray with people in Ramadan five *tarwihs* (twenty rak'ats), and he prayed three rak'ats as witr." (Musannaf Ibn Abi Shayba, Hadith No. 7690)

{8} «كَانَ سَعِيدُ بْنُ جُبَيْرٍ يَؤُمُّنَا فِي شَهْرِ رَمَضَانَ، فَكَانَ يَقْرَأُ بِالْقَرَاءَتَيْنِ جَمِيعًا، يَقْرَأُ لَيْلَةً بِقِرَاءَةِ ابْنِ مَسْعُودٍ فَكَانَ يُصَلِّي خَمْسَ تَرْوِيحَاتٍ، فَإِذَا كَانَ الْعَشْرُ الْأَوَاخِرُ صَلَّى سِتَّ تَرْوِيحَاتٍ. (مصنف عبد الرزاق، باب قيام رمضان ، رقم 7749)

{8} **Statement of Sahabi:** It is narrated: “Hadhrat Sa’eed bin Jubayr (ﷺ) used to lead us in the month of Ramadan, he used to recite two types of recitations, one night he followed the recitation of Ibn Masud and offered five *tarweehs* (that is, twenty rak’ahs), and when it was the last ten of Ramadan, he offered six *tarweehs* (i.e. twenty-four rak’ahs).” (Musannaf Abd al-Razzaq, Hadith No. 7749)

From these 2 hadiths, 6 statements of the Companions, the Hanafis prove that twenty rak’ahs of Tarawih in Ramadan are Sunnah, which will be followed by three rak’ahs of Witr. This is Tarawih, and *Tahajjud* prayer (Qiyam al-Lail) is apart from it.

(14) Dua After Obligatory Prayers

Prayer is a gift presented to Allah Almighty, after that one should supplicate Allah wholeheartedly. It is best time to pray to Allah. However, one should pray humbly and silently.

According to Hanafi Fiqh, there are four things to do after the obligatory prayers:

1. Dua (supplication)

2. Dhikr (remembrance of Allah)

3. Durood (sending blessings to the Prophet ﷺ)

4. Tasbih (glorification of Allah)

However, dua has a special importance, but dua is not part of prayer, it is only recommended, and it is proven by hadith. However, despite exploration, no evidence of collective prayer was found.

Some people do *dhikr* after the obligatory prayer, they do not supplicate, they say that there is no proof to supplicate after obligatory salah.

It is written in Nur al-Idah:

"[After salam], they should supplicate for themselves and for the Muslims raising their hands, and then rub their faces with them in the end." (Nur al-Idah, chapter on what *muqtadi* will do after the imam ends salah. etc., p. 67)

Note: All the supplications starting with ‘*Allahumma’* (O Allah), are dhikrs, and they include duas (supplications) as well. There are many supplications with ‘*Allahumma’* which are recited after obligatory prayers and they are mentioned in the hadith. So, this is established that dua is proved after the salah, but in some places people have forsaken supplicating after the obligatory salah.

Hadiths Presented by Ahl al-Hadith

Those who say that there is no supplication after the obligatory prayer, their argument is that the supplication is before the salam, not after the salam, and one can only do dhikr after the salam as much as possible.

{1} عَنْ عَائِشَةَ قَالَتْ: مَا كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَجْلِسُ بَعْدَ الصَّلَاةِ إِلَّا قَدْرَ مَا يَقُولُ: «اللهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ.» (نسائي الكبرى، مَا يَقُولُ إِذَا قَضَى صَلَاتَهُ، رقم 9843)

{1} **Hadith:** Hadhrat Aishah (may Allah be pleased with her) said: “The Prophet (ﷺ) used to sit after salah only a duration of reciting: “*Allāhumma antas-salām, wa minkas-salām, tabārakta yā dhal-Jalāli wal-'Ikrām*.” (O Allah, You are Peace and from You comes peace, Blessed are You, O Owner of majesty and honour). (Nasa’i Al-Kubra, Hadith No. 9843)

Note: They argue from this that he used to do only *dhikr*, not supplicate.

{2} عَنْ عَبْدِ اللَّهِ، قَالَ: كُنَّا إِذَا كُنَّا مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الصَّلاَةِ، قُلْنَا: السَّلاَمُ عَلَى اللَّهِ مِنْ عِبَادِهِ، السَّلاَمُ عَلَى فُلاَنٍ وَفُلاَنٍ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " لاَ تَقُولُوا السَّلاَمُ عَلَى اللَّهِ، فَإِنَّ اللَّهَ هُوَ السَّلاَمُ، وَلَكِنْ قُولُوا: التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، فَإِنَّكُمْ إِذَا قُلْتُمْ أَصَابَ كُلَّ عَبْدٍ فِي السَّمَاءِ أَوْ بَيْنَ السَّمَاءِ وَالأَرْضِ، أَشْهَدُ أَنْ لاَ إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ يَتَخَيَّرُ مِنَ الدُّعَاءِ أَعْجَبَهُ إِلَيْهِ، فَيَدْعُو. (صحيح البخاري، بَابُ مَا يُتَخَيَّرُ مِنَ الدُّعَاءِ بَعْدَ التَّشَهُّدِ وَلَيْسَ بِوَاجِبٍ، رقم 835)

{2} **Hadith:** Hadhrat Abdullah bin Masud (﵁) said: “When we prayed with the Prophet (ﷺ) we used to say, "Peace (Al-Salam) be on Allah from His slaves and peace be on so and so." The Prophet (ﷺ) said, "Don't say Al-Salam be on Allah, for He Himself is Al-Salam, but say, *at-tahiyatu li l-lahi wa s-salawatu wa t-taiyibat. As-salamu `alaika aiyuha n-Nabiyu wa rahmatu l-lahi wa barakatuh. As-salamu `alaina wa `ala `ibadi l-lahi s-salihin.* (If you say this then it will reach all the slaves in heaven or between heaven and earth). *Ash-hadu al la-ilaha illa l-lah, wa ash-hadu anna Muhammadan `Abduhu wa Rasuluh*.' Then select the invocation you like best and recite it." (Sahih Al-Bukhari, Hadith No. 835).

Note: This hadith supports praying before salam and proves that there is dua before the salam, and there is no dua after the salam.

{3} عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، أَخْبَرَتْهُ: "أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَدْعُو فِي الصَّلاَةِ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا، وَفِتْنَةِ الْمَمَاتِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ." (صحيح البخاري، بَابُ الدُّعَاءِ قَبْلَ السَّلاَمِ، رقم 832)

{3} **Hadith**: Hadhrat Aishah (may Allah be pleased with her), the wife of the Prophet ﷺ, said: “Allah's Messenger (ﷺ) used to invoke Allah in the prayer saying "*Allahumma inni a`udhu bika min `adhabi l-qabr, wa a`udhu bika min fitnati l-masihi d-dajjal, wa a`udhu bika min fitnati l-mahya wa fitnati l-mamat. Allahumma inni a`udhu bika mina l-ma'thami wa l-maghram.* (O Allah, I seek refuge with You from the punishment of the grave, from the afflictions of the imposter- Messiah, and from the afflictions of life and death. O Allah, I seek refuge with You from sins and from debt)." (Sahih Al-Bukhari, Hadith No. 832)

{4} عَنْ أَبِي الزُّبَيْرِ، قَالَ: كَانَ ابْنُ الزُّبَيْرِ، يَقُولُ: فِي دُبُرِ كُلِّ صَلاَةٍ حِينَ يُسَلِّمُ «لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ، لَا إِلَهَ إِلَّا اللهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ

النِّعْمَةُ وَلَهُ الْفَضْلُ، وَلَهُ الثَّنَاءُ الْحَسَنُ، لَا إِلَهَ إِلَّا اللهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ» وَقَالَ: «كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُهَلِّلُ بِهِنَّ دُبُرَ كُلِّ صَلَاةٍ.» (صحيح مسلم، بَابُ اسْتِحْبَابِ الذِّكْرِ بَعْدَ الصَّلَاةِ وَبَيَانِ صِفَتِهِ، رقم 594)

{4} **Hadith**: Abu Zubair reported: “Ibn Zubair uttered at the end of every prayer after pronouncing salutation (these words):" There is no god but Allah. He is alone. There is no partner with Him. Sovereignty belongs to Him and He is Potent over everything. There is no might or power except with Allah. There is no god but Allah and we do not worship but Him alone. To Him belong all bounties, to Him belongs all Grace, and to Him is worthy praise accorded. There is no god but Allah, to Whom we are sincere in devotion, even though the unbelievers should disapprove it." (The narrator said): He (the Holy Prophet ﷺ) uttered it at the end of every (obligatory) prayer.” (Sahih Muslim, Hadith No. 594)

{5} أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، أَخْبَرَهُ: «أَنَّ رَفْعَ الصَّوْتِ، بِالذِّكْرِ حِينَ يَنْصَرِفُ النَّاسُ مِنَ المَكْتُوبَةِ كَانَ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ» وَقَالَ ابْنُ عَبَّاسٍ: «كُنْتُ أَعْلَمُ إِذَا انْصَرَفُوا بِذَلِكَ إِذَا سَمِعْتُهُ.» (صحيح البخاري، بَابُ الذِّكْرِ بَعْدَ الصَّلَاةِ، رقم 841)

{5} **Hadith**: Hadhrat Ibn `Abbas (ﷺ) said: "In the lifetime of the Prophet (ﷺ) it was the custom to celebrate Allah's praises aloud after the compulsory congregational prayers." Ibn `Abbas further said, "When I heard the Dhikr, I would learn that the compulsory congregational prayer had ended." (Sahih Al-Bukhari, Hadith No. 841)

{6} أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: «أَنَّ رَفْعَ الصَّوْتِ بِالذِّكْرِ حِينَ يَنْصَرِفُ النَّاسُ مِنَ الْمَكْتُوبَةِ، كَانَ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ» وَأَنَّهُ قَالَ: قَالَ ابْنُ عَبَّاسٍ: «كُنْتُ أَعْلَمُ إِذَا انْصَرَفُوا بِذَلِكَ، إِذَا سَمِعْتُهُ. (صحيح مسلم، بَابُ الذِّكْرِ بَعْدَ الصَّلَاةِ، رقم 583)

{6} **Hadith**: Ibn 'Abbas (ﷺ) reported: *Dhikr* (mentioning the name of Allah) in a loud voice after obligatory prayers was (a common practice) during the lifetime of the Messenger of Allah (ﷺ); and when I heard that I came to know that they (the people) had finished the prayer. (Sahih Muslim, Hadith No. 583c)

Note: These hadiths show that he used to do *dhikr*, not supplicate. This is also established that collective dhikr in loud voice is permissible.

Note: They prove from these 6 hadiths that there is only *dhikr* after salah, not dua, rather the dua is inside the salah.

Hadiths Presented by Hanafis

Hanafis say that there is dua after the salah, and one is encouraged to make *dhikr*, *tasbih*, and send blessings to the Prophet (ﷺ). Here are their evidences:

{1} ﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ﴾ (سورة الاعراف، 7:55)

{1} "Supplicate to your Lord humbly and secretly. Surely, He does not like those who cross the limits." (Surat al-A'raf, 7:55)

Note: Salah is an offering before Allah, the Lord, after that to whom one will ask, if not Him.

{2} عَنْ أَبِي أُمَامَةَ، قَالَ: قِيلَ يَا رَسُولَ اللَّهِ: أَيُّ الدُّعَاءِ أَسْمَعُ؟ قَالَ: «جَوْفَ اللَّيْلِ الآخِرِ، وَدُبُرَ الصَّلَوَاتِ المَكْتُوبَاتِ». هَذَا حَدِيثٌ حَسَنٌ. (الترمذي، بَابٌ (باب الذكر)، رقم 3499؛ نسائي الكبرى، مَا يُسْتَحَبُّ مِنَ الدُّعَاءِ دُبُرَ الصَّلَوَاتِ الْمَكْتُوبَاتِ، رقم 9856)

{2} **Hadith:** Abu Umamah (رضي الله عنه) narrated: "It was said: 'O Messenger of Allah, which supplication is most likely to be listened to?' He said: '(During) the last part of the night, and at the end of the obligatory prayers.'" (Al-Timidhi, Hadith No. 3499; Sunan Al-Nasani Al-Kubra, Hadith No. 9856)

Note: This hadith is proves that one should pray after the obligatory prayers.

{3}عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الدُّعَاءُ مُخُّ العِبَادَةِ.» (جامع الترمذي، بَاب مِنْهُ، رقم 3371)

{3} **Hadith**: Anas bin Malik (﵁) narrated: The Prophet said: “The supplication is the essence of worship.” (Al-Tirmidh, Hadith No. 3371)

Note: Since dua is the core of worship, therefore dua should be made after salah.

{4} عَنْ مُعَاذِ بْنِ جَبَلٍ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَخَذَ بِيَدِهِ يَوْمًا ثُمَّ قَالَ: «يَا مُعَاذُ، وَاللهِ إِنِّي لَأُحِبُّكَ» فَقَالَ لَهُ مُعَاذٌ: بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللهِ، وَأَنَا وَاللهِ أُحِبُّكَ قَالَ: " أُوصِيكَ يَا مُعَاذُ لَا تَدَعَنَّ فِي دُبُرِ كُلِّ صَلَاةٍ أَنْ تَقُولَ: اللهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ وَأَوْصَى بِذَلِكَ مُعَاذٌ الصُّنَابِحِيَّ.» (سنن النسائي الكبرى، الْحَثُّ عَلَى قَوْلِ: «رَبِّ أَعِنِّي عَلَى ذِكْرِكَ، وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ» دُبُرَ الصَّلَوَاتِ، رقم 9857)

{4} **Hadith:** Hadhrat Mu'adh bin Jabal (﵁) narrated: “The Prophet (ﷺ) held my hand one day, then he said, "O Mu'adh, I love you". He said: I also swear by Allah that I love you. Then the Holy Prophet (ﷺ) said: "Mu'adh, I command you not to skip saying this after every prayer." "*Allahumma a'inni ala dhikrika, wa shukrika, wa husni 'ibadatika*" (O Allah! Help me remember You; be grateful to You; and worship You in an excellent manner). (Sunan Al-Nasani Al-Kubra, Hadith No. 9857)

Note: The dua here is prefixed with *Allahumma* (O Allah).

{5} عَنْ ثَوْبَانَ، قَالَ: كَانَ رَسُولُ الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، إِذَا انْصَرَفَ مِنْ صَلَاتِهِ اسْتَغْفَرَ ثَلَاثًا وَقَالَ: «اللهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ ذَا الْجَلَالِ وَالْإِكْرَامِ» قَالَ الْوَلِيدُ: فَقُلْتُ لِلْأَوْزَاعِيِّ: "كَيْفَ الْاسْتِغْفَارُ؟ قَالَ: تَقُولُ: أَسْتَغْفِرُ اللهَ، أَسْتَغْفِرُ اللهَ. (صحيح مسلم، بَابُ اسْتِحْبَابِ الذِّكْرِ بَعْدَ الصَّلَاةِ وَبَيَانِ صِفَتِهِ، رقم 591)

{5} **Hadith:** Thauban (ﷺ) reported: “When the Messenger of Allah (ﷺ) finished his prayer, he begged forgiveness three times and said: “*Allāhumma antas-salām, wa minkas-salām, tabārakta yā dhal-Jalāli wal-'Ikrām*.” (O Allah! You are Peace, and peace comes from You; Blessed are You, O Possessor of Glory and Honour.) Walid reported: I said to Auza'i: How is the seeking of forgiveness? He replied: You should say: ‘*AstaghfiruAllah’* (I beg forgiveness from Allah), ‘*AstaghfiruAllah’* (I beg forgiveness from Allah)." (Sahih Muslim, Hadith No. 591)

Note: This hadith mentions supplication as well with *Allahumma*.

{6} كَتَبَ الْمُغِيرَةُ، إِلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي دُبُرِ كُلِّ صَلَاةٍ إِذَا سَلَّمَ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا

أَعْطَيْتَ، وَلاَ مُعْطِيَ لِمَا مَنَعْتَ، وَلاَ يَنْفَعُ ذَا الجَدِّ مِنْكَ الجَدُّ.» (صحيح البخاري، بَابُ الدُّعَاءِ بَعْدَ الصَّلاَةِ، رقم 6330)

{6} **Hadith:** Warrad (the freed slave of Al-Mughira bin Shu`ba) narrated: "Al-Mughira wrote to Muawiya bin Abu Sufyan that Allah's Messenger (ﷺ) used to say at the end of every prayer after the Taslim, "*La ilaha illa-l-lahu wahdahu la sharika lahu; lahu-l-mulk wa lahu-l-hamd, wahuwa 'ala kulli shai'n qadir. Allahumma la mani'a lima a'taita, wa la mu'tia lima mana'ta, wa la yanfa'u dhal-jaddu minkal-jadd*." (None has the right to be worshipped except Allah, alone, having no partner. Sovereignty is His and all praise is for Him, and He has full power over everything. O Allah no one can hold back what You give, and no one can give what You hold back, and no one's riches can benefit against You.) (Sahih Al-Bukhari, Hadith No. 6330)

Note: This hadith contains supplication with *Allahumma*, along with dhikr.

{7} عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ: كَانَ النَّبِيُّ صَلَّى عَلَيْهِ وَسَلَّمَ إِذَا سَلَّمَ مِنَ الصَّلَاةِ، قَالَ: «اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، لَا إِلَهَ إِلَّا أَنْتَ.» (أبو داود، بَابُ مَا يَقُولُ الرَّجُلُ إِذَا سَلَّمَ، رقم 1509)

{7} **Hadith**: Hadhrat 'Ali b. Abi Talib (﵁) said: "When the Prophet (ﷺ) uttered salutation at the end of the prayer, he used to say: "Allaahum-maghfir lee maa qaddamatu, wa maa 'akhkhartu, wa maa 'asrartu, wa maa a'lantu, wa maa 'asraftu, wa maa 'Anta a'lamu bihi minnee. 'Antal-Muqaddimu wa 'Antal-Mu'akhkhiru, laa 'ilaaha 'illaa Anta.**"** (O Allah, forgive me my former and latter sins, what I have kept secret and what I have done openly, and what I have done extravagance; and what You know better than I do. You are the Advancer, the Delayer, there is no god but You.) (Abu Dawud, Hadith No. 1509)

Note: This hadith also mentions supplication with *Allahumma*.

{8}عَنْ مُصْعَبِ بْنِ سَعْدٍ، ...... وَيَقُولُ: إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَعَوَّذُ بِهِنَّ دُبُرَ الصَّلَاةِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الجُبْنِ، وَأَعُوذُ بِكَ مِنَ البُخْلِ، وَأَعُوذُ بِكَ مِنْ أَرْذَلِ العُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَعَذَابِ القَبْرِ.» (الترمذي، بَاب فِي دُعَاءِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَتَعَوُّذِهِ فِي دُبُرِ كُلِّ صَلَاةٍ، رقم 3567)

{8} **Hadith:** Hadhrat Mus`ab bin Sa`d and `Amr bin Maimun narrated: …… 'Indeed, the Messenger of Allah (ﷺ) used to seek refuge by saying them at the end of (every) Salat: *Allāhumma innī a`ūdhu bika minal-jubn, wa a`ūdhu bika minal-bukhl, wa a`ūdhu bika min ardhalil-`umur, wa a`ūdhu bika min fitnatid-dunyā wa `adhābil qabr."* (O Allah I seek refuge in You from cowardliness, I seek refuge in You from miserliness, I seek refuge in You from feeble old age, and I seek refuge in You from

the trial of the world, and the punishment of the grave). (Al-Tirmidhi, Hadith No. 3567)

Note: This hadith also mentions supplication with *Allahumma*.

{9} عَنِ السَّائِبِ بْنِ يَزِيدَ، عَنْ أَبِيهِ، «أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا دَعَا فَرَفَعَ يَدَيْهِ، مَسَحَ وَجْهَهُ بِيَدَيْهِ.» (أبوداود، بَابُ الدُّعَاءِ،رقم 1492)

{9} **Hadith:** Saib ibn Yazid narrated from his father (Yazid ibn Sa'id al-Kindi): "When the Prophet (ﷺ) made supplication (to Allah) he would raise his hands and wipe his face with his hands." (Abu Dawud, Hadith No. 1492)

Note: This hadith proves that while praying, one should raise his hands and wipe them over his face.

{10} عَنْ سَلْمَانَ، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ رَبَّكُمْ تَبَارَكَ وَتَعَالَى حَيِيٌّ كَرِيمٌ، يَسْتَحْيِي مِنْ عَبْدِهِ إِذَا رَفَعَ يَدَيْهِ إِلَيْهِ، أَنْ يَرُدَّهُمَا صِفْرًا.» (أبوداود،بَابُ الدُّعَاءِ، رقم 1488)

{10} **Hadith:** Hadhrat Salman al-Farsi (رضي الله عنه) narrated that the Prophet (ﷺ) said: Your Lord is munificent and generous, and is ashamed to turn away empty the hands of His servant when he raises them to Him." (Abu Dawud, No. 1488)

Note: This hadith proves that one should raise hands while praying.

With this one verse and the 9 hadiths, the Hanafis prove that one should raise his hands and pray after the obligatory salah, and then wipe hands over the face.

(15) Second Congregation is Undesirable

According to the Hanafi Fiqh, it is *makruh* to have a second congregation in a local mosque in which the appointed imam leads the prayer, because the importance of the first congregation will decrease with the second congregation, and this will adversely impact people's presence in the first congregation. Yes, it is not makruh to have a second congregation in the masjid of market, in which people keep on coming and praying.

While, some scholars are of the opinion that the second congregation in the local mosque is not *makruh*.

It is written Al-Durr Al-Mukhtar:

"It is makruh to hold a second congregation with adhan and *iqamah* in a local mosque, but if there is a mosque at roadside and there is no appointed imam and muezzin, then second congregation is not makruh. (Al-Durr Al-Mukhtar, Chapter: *Al-Imamah*, Volume I, p. 552)

Hadiths Presented by Ahl al-Hadith

Here are the hadiths presented by those who say that holding second congregation is not *makruh*:

{1} عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ "أَبْصَرَ رَجُلًا يُصَلِّي وَحْدَهُ، فَقَالَ: أَلَا رَجُلٌ يَتَصَدَّقُ عَلَى هَذَا فَيُصَلِّيَ مَعَهُ." (أبو داود، بَابٌ فِي الْجَمْعِ فِي الْمَسْجِدِ مَرَّتَيْنِ، رقم 574)

{1} **Hadith**: Hadhrat Sa'id al-Khudri (ﷺ) narrated: “The Messenger of Allah (ﷺ) saw a person praying alone. He said: Is there any man who may do good with this (man) and pray along with him.” (Abu Dawud, Hadith No. 574)

{2} عَنْ أَبِي سَعِيدٍ، قَالَ جَاءَ رَجُلٌ وَقَدْ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " أَيُّكُمْ يَتَّجِرُ عَلَى هَذَا " . فَقَامَ رَجُلٌ فَصَلَّى مَعَهُ. **(الترمذي،** باب مَا جَاءَ فِي الْجَمَاعَةِ فِي مَسْجِدٍ قَدْ صُلِّيَ فِيهِ مَرَّةً، رقم 220)

{2} **Hadith**: Hadhrat Abu Sa'eed (ﷺ) narrated: "A man came when Allah's Messenger had already prayed, so he said: 'Which of you will give some reward to this person?' So a man stood to pray with him." (Al-Tirmidhi, Hadith No. 220)

{3} وَجَاءَ أَنَسُ بْنُ مَالِكٍ: «إِلَى مَسْجِدٍ قَدْ صُلِّيَ فِيهِ، فَأَذَّنَ وَأَقَامَ وَصَلَّى جَمَاعَةً.» (صحيح البخاري، بَابُ فَضْلِ صَلاَةِ الجَمَاعَةِ وَكَانَ الأَسْوَدُ: إِذَا فَاتَتْهُ الجَمَاعَةُ ذَهَبَ إِلَى مَسْجِدٍ آخَرَ، رقم 645)

{3} **Statement of Sahabi:** Hadhrat Anas bin Malik (ﷺ) came to a mosque where people already had prayed, so he called the adhan, said *iqamah*, and prayed in congregation.” (Sahih Al-Bukhari, under the Hadith No. 645)

{4} عَنْ أَنَسٍ، «أَنَّهُ دَخَلَ الْمَسْجِدَ وَقَدْ صَلَّوْا، فَأَمَرَ رَجُلًا فَأَذَّنَ وَأَقَامَ.» (مصنف ابن أبي شيبة، فِي الرَّجُلِ يَجِيءُ الْمَسْجِدَ وَقَدْ صَلَّوْا أَيُؤَذِّنُ وَيُقِيمُ، رقم 2298)

{4} **Statement of Sahabi:** It is narrated about Hadhrat Anas bin Malik (ﷺ) that he came to a mosque where the prayer had been performed, so he ordered a man who called adhan, and then said Iqamah. (Musannaf Ibn Abi Shayba, Hadith No. 2298)

{5} حَدَّثَنِي أَبُو عُثْمَانَ الْيَشْكُرِيُّ، قَالَ: «مَرَّ بِنَا أَنَسُ بْنُ مَالِكٍ، وَقَدْ صَلَّيْنَا صَلَاةَ الْغَدَاةِ، وَمَعَهُ رَهْطٌ، فَأَمَرَ رَجُلًا مِنْهُمْ فَأَذَّنَ، ثُمَّ صَلَّوْا رَكْعَتَيْنِ، قَبْلَ الْفَجْرِ»، قَالَ: «ثُمَّ أَمَرُوهُ، فَأَقَامَ، ثُمَّ تَقَدَّمَ فَصَلَّى بِهِمْ.» (مصنف ابن أبي شيبة، فِي الْقَوْمِ يَجِيئُونَ إِلَى الْمَسْجِدِ وَقَدْ صُلِّيَ فِيهِ، مَنْ قَالَ: لَا بَأْسَ أَنْ يَجْمَعُوا، رقم 7094)

{5} **Statement of Sahabi:** Abu Uthman Al-Yashkari said: “Anas bin Malik passed by us, and we had prayed the morning prayer, and he was accompanied by a group of people, so he ordered a man from among them to give the call to prayer, then they prayed two rak’ahs (as sunnah) before Fajr.” He said: “Then he ordered him to say *iqamah* for salah, then he came forward and led them in prayer.” (Musannaf Ibn Abi Shayba, Hadith No. 7094)

{6} عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ، فِي الْقَوْمِ يَنْتَهُونَ إِلَى الْمَسْجِدِ وَقَدْ صُلِّيَ فِيهِ، قَالَ: «يُؤَذِّنُونَ وَيُقِيمُونَ.» (مصنف ابن أبي شيبة، فِي الرَّجُلِ يَجِيءُ الْمَسْجِدَ وَقَدْ صَلَّوْا أَيُؤَذِّنُ وَيُقِيمُ، رقم 2301)

{6} **Statement of Tabi'i:** Hadhrat Sa`id ibn al-Musayyab said regarding the people who went to the mosque where the salah had been prayed, he said: "They will call the adhan and perform the salah in congregation." (Musannaf Ibn Abi Shayba, Hadith No. 2301)

They prove from the 2 hadiths, 3 statements of companions, and 1 statement of Tabi'i, that the second congregation is not makruh (undesirable).

Hadiths Presented by Hanafis

Hanafis say that the second congregation is makruh in the locality mosque where permanent imam is appointed, since it will affect the presence of people in the first congregation and its importance will decrease.

They present these hadiths in support of their stand:

{1} عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ هَمَمْتُ أَنْ آمُرَ بِحَطَبٍ، فَيُحْطَبَ، ثُمَّ آمُرَ بِالصَّلاَةِ، فَيُؤَذَّنَ لَهَا، ثُمَّ آمُرَ رَجُلًا فَيَؤُمَّ النَّاسَ، ثُمَّ أُخَالِفَ إِلَى رِجَالٍ، فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ.» (صحيح البخاري، بَابُ وُجُوبِ صَلاَةِ الجَمَاعَةِ، رقم 644)

{1} **Hadith**: Hadhrat Abu Huraira (ﷺ) narrated that Allah's Messenger (ﷺ) said: "By Him in Whose Hand my soul is I was about to order for collecting firewood (fuel) and then order someone to pronounce the Adhan for the prayer and then order someone to lead the prayer then I would go from behind and burn the houses of men who did not present themselves for the (compulsory congregational) prayer." (Sahih Al-Bukhari, Hadith No. 644)

Note: Had the second congregation not been makruh, the people sitting in their houses would have excused to attend the second congregation, therefore there was no need to express his intention to burn their houses. This hadith shows that the second congregation is makruh.

{2} عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ «أَقْبَلَ مِنْ نَوَاحِي الْمَدِينَةِ يُرِيدُ الصَّلَاةَ، فَوَجَدَ النَّاسَ قَدْ صَلَّوْا، فَمَالَ إِلَى مَنْزِلِهِ، فَجَمَعَ أَهْلَهُ، فَصَلَّى بِهِمْ.» (معجم الطبراني الأوسط، من اسمه عبدان، رقم 4601)

{2} **Hadith**. Hadhrat Abd al-Rahman bin Abu Bakrah (ﷺ) narrates from his father: "The Holy Prophet (ﷺ) came from the outskirts of Madinah, saw that the people had prayed, so he went home and gathered his family, and prayed with them." (Mu'jam Al-Tabarani Al-Awsat, Hadith No. 4601)

Note: See in this hadith that the Holy Prophet (ﷺ) did not perform the second congregation in the mosque.

{3} وَكَانَ الأَسْوَدُ: «إِذَا فَاتَتْهُ الجَمَاعَةُ ذَهَبَ إِلَى مَسْجِدٍ آخَرَ.» (صحيح البخاري، بَابُ فَضْلِ صَلاَةِ الجَمَاعَةِ وَكَانَ الأَسْوَدُ: إِذَا فَاتَتْهُ الجَمَاعَةُ ذَهَبَ إِلَى مَسْجِدٍ آخَرَ، رقم 645)

{3} **Statement of Tabi'i:** Aswad, when his congregational prayer was missed, went to other mosque." (Sahih Al-Bukhari, with Hadith No. 645)

{4} عَنْ عَبْدِ اللَّهِ «أَنَّهُ كَانَ يَكْرَهُ أَنْ يُصَلِّيَ بَعْدَ الْمَكْتُوبَةِ مِثْلَهَا.» (مصنف ابن أبي شيبة، مَنْ كَرِهَ أَنْ يُصَلِّيَ بَعْدَ الصَّلَاةِ مِثْلَهَا، رقم 6000)

{4} **Statement of Sahabi:** Hadhrat Abdullah bin Masud (ﷺ) considered it *makruh* that a similar salah is performed after the obligatory prayer had been performed. (Musannaf Ibn Abi Shayba, Hadith No. 6000)

{5} عَنْ عُمَرَ «أَنَّهُ كَرِهَ أَنْ يُصَلِّيَ بَعْدَ الْمَكْتُوبَةِ مِثْلَهَا.» (مصنف ابن أبي شيبة، مَنْ كَرِهَ أَنْ يُصَلِّيَ بَعْدَ الصَّلَاةِ مِثْلَهَا، رقم 6003)

{5} **Statement of Sahabi:** Hadhrat Umar (ﷺ) considered it makruh that a similar prayer is performed after the obligatory prayer (i.e. disliked the second congregation). (Musannaf Ibn Abi Shayba, Hadith No. 6003)

{6} عَنْ إِبْرَاهِيمَ، قَالَ: «كَانُوا يَكْرَهُونَ أَنْ يُصَلُّوا بَعْدَ الْمَكْتُوبَةِ مِثْلَهَا.»

(مصنف ابن أبي شيبة، مَنْ كَرِهَ أَنْ يُصَلِّيَ بَعْدَ الصَّلَاةِ مِثْلَهَا، رقم 6002)

{6} **Statement of Tabi'i:** Hadhrat Ibrahim Nakhai said: "The Companions used to dislike that a similar salah is performed after the obligatory prayers." (Musannaf Ibn Abi Shayba, Hadith No. 6002)

{7} عَنْ إِبْرَاهِيمَ: «أَنَّ عَلْقَمَةَ، وَالْأَسْوَدَ، أَقْبَلَا مَعَ ابْنِ مَسْعُودٍ إِلَى مَسْجِدٍ، فَاسْتَقْبَلَهُمُ النَّاسُ قَدْ صَلُّوا، فَرَفَعَ بِهِمَا إِلَى الْبَيْتِ، فَجَعَلَ أَحَدَهُمَا عَنْ يَمِينِهِ، وَالْآخَرَ عَنْ شِمَالِهِ، ثُمَّ صَلَّى بِهِمَا.» (مصنف عبد الرزاق، بَابُ الرَّجُلِ يَؤُمُّ الرَّجُلَيْنِ وَالْمَرْأَةَ، رقم 3883)

{7} **Statement of Sahabi:** It is narrated from Hadhrat Ibrahim Nakhai: "Hadhrat Alqamah and Aswad came to the mosque with Abdullah bin Masud (﵁). People were coming out of the mosque after praying, so he (Abdullah bin Masud) took these two men home and placed one on the right side and the other on the left side, then led both of them in prayer." (Musannaf Abd al-Razzaq, Hadith No. 3883)

Note: Hadhrat Abdullah Bin Masud (﵁) did not consider it good to perform second Jama'at in the mosque.

{8} عَنْ أَفْلَحَ، قَالَ: «جِئْتُ أَنَا، وَالْقَاسِمُ الْمَسْجِدَ، وَقَدْ صَلَّوْا، فَصَلَّي لِنَفْسِهِ» يَعْنِي بَدَأَ بِالْمَكْتُوبَةِ. (مصنف ابن أبي شيبة، الرَّجُلُ يَدْخُلُ الْمَسْجِدَ، وَقَدْ سُبِقَ بِالصَّلَاةِ، رقم 7083)

{8} **Statement of Tabi'i:** It is narrated from Hadhrat Aflah: “Al-Qasim and I came to the mosque and the people had already prayed, so Al-Qasim prayed his prayer separately.” (Musannaf Ibn Abi Shayba, Hadith No. 7083)

Note: He did not hold second congregation in the mosque, rather prayed separately.

{9} عَنِ الْحَسَنِ، أَنَّهُ كَانَ يَقُولُ: «يُصَلُّونَ فُرَادَى.» (مصنف ابن أبي شيبة، فِي الْقَوْمِ يَجِيئُونَ إِلَى الْمَسْجِدِ وَقَدْ صُلِّيَ فِيهِ، مَنْ قَالَ: لَا بَأْسَ أَنْ يَجْمَعُوا، رقم 7108)

{9} **Statement of Tabi'i:** Hadhrat Hasan used to say (about those who missed the congregational prayer): “They should pray individually.” (Musannaf Ibn Abi Shayba, Hadith No. 7108)

{10} ﴿الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ﴾ (سورة الماعون، 107:5)

{10} “So, Woe to those performers of Salah, who are neglectful of their Salah.” (Surat al-Ma'un 107:5)

Note: If the *jama’at* is taking place and one slacks off in anticipation of the second congregation, then this is also

neglect. So, this verse also indicates that the second *jama'at* is not an option.

The Hanafis prove from the 1 verse, 2 hadiths, 3 statements of Sahabi, and 4 statements of Tabi'i that the second congregation in locality mosque is undesirable.

(16) Performing Nafl Prayer During Friday Sermon

According to Hanafi Fiqh, it is makruh to offer *nafl* prayer during the Friday sermon, while some other scholars say that it is permissible, rather it is better.

It is written in Al-Hidaya:

“It is makruh to perform prayer from the time imam comes out for the sermon on Friday until he finished his sermon, because this will prevent one from listening to the sermon.”

Hadiths Presented by Ahl al-Hadith

Other scholars say that it is permissible to offer *Tahiyat al-Masjid* during the sermon, their hadiths are as follows:

{1} عَنْ جَابِرِ بْنِ عَبْدِ اللهِّ، قَالَ: جَاءَ رَجُلٌ وَالنَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ النَّاسَ يَوْمَ الجُمُعَةِ، فَقَالَ: «أَصَلَّيْتَ يَا فُلاَنُ؟» قَالَ: لاَ، قَالَ: «قُمْ فَارْكَعْ رَكْعَتَيْنِ.» (صحيح البخاري، بَابٌ: إِذَا رَأَى الإِمَامُ رَجُلًا جَاءَ وَهُوَ يَخْطُبُ، أَمَرَهُ أَنْ يُصَلِّيَ رَكْعَتَيْنِ، رقم 930)

{1} **Hadith**: Hadhrat Jabir bin `Abdullah (ﷺ) narrated: “A person entered the mosque while the Prophet (ﷺ) was delivering the Khutba on a Friday. The Prophet (ﷺ) said to him, "Have you prayed?" The man replied in the negative. The Prophet (ﷺ)

said, "Get up and pray two rak`ats." (Sahih Al-Bukhari, Hadith No. 930)

Note: This proves that two sunnahs should be offered during the sermon.

{2} عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، قَالَ: جَاءَ سُلَيْكٌ الْغَطَفَانِيُّ يَوْمَ الْجُمُعَةِ، وَرَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ، فَجَلَسَ، فَقَالَ لَهُ: «يَا سُلَيْكُ قُمْ فَارْكَعْ رَكْعَتَيْنِ، وَتَجَوَّزْ فِيهِمَا»ثُمَّ قَالَ: «إِذَا جَاءَ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ، وَالْإِمَامُ يَخْطُبُ، فَلْيَرْكَعْ رَكْعَتَيْنِ، وَلْيَتَجَوَّزْ فِيهِمَا.» (صحيح مسلم، بَابُ التَّحِيَّةُ وَالْإِمَامُ يَخْطُبُ، رقم 875)

{2} **Hadith**: Hadhrat Jabir b. 'Abdullah (ﷺ) reported: “Sulaik Ghatafani came on Friday when the Messenger of Allah (ﷺ) was delivering the sermon. He (Sulaik) sat down. He (the Holy Prophet) said to him: 0 Sulaik! Stand and observe two rak'ahs and make them short, and then said: When any one of you comes on Friday, while the Imam delivers the sermon, he should observe two rak'ahs and should make them short.” (Sahih Muslim, Hadith No. 875)

{3} سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خَطَبَ، فَقَالَ: «إِذَا جَاءَ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ، وَقَدْ خَرَجَ الْإِمَامُ، فَلْيُصَلِّ رَكْعَتَيْنِ.» (صحيح مسلم، بَابُ التَّحِيَّةُ وَالْإِمَامُ يَخْطُبُ، رقم 875)

{3} **Hadith**: Hadhrat Jabir b. 'Abdullah (ﷺ) said that the Messenger of Allah (ﷺ) delivered the sermon and said: “When any one of you comes for the Friday (prayer) and the Imam comes out (from his apartment), (even then) should observe two rak'ahs (of prayer).” (Sahih Muslim, Hadith No. 875e)

From these 3 hadiths, the other scholars prove that if someone comes to a mosque at the time of the Friday sermon, he is allowed to perform two rakats of *Tahiyyah al-Masjid*.

Hadiths Presented by Hanafis

According to the Hanafis, it is makruh to pray during the Friday sermon, their hadiths are as follows

{1} وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ (سورة الأعراف، 7:204)

{1} “When the Qur‘an is recited, listen to it and be silent, so that you may be blessed.” (Surat al-A'raf 7:204)

Note: The Friday sermon contains verses of the Holy Quran, and this verse commands to be silent and listen attentively when the Holy Quran is recited, therefore, it is forbidden to offer *nafl* prayer during the sermon.

{2} حَدَّثَنَا سَلْمَانُ الفَارِسِيُّ، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنِ اغْتَسَلَ يَوْمَ الجُمُعَةِ، وَتَطَهَّرَ بِمَا اسْتَطَاعَ مِنْ طُهْرٍ، ثُمَّ ادَّهَنَ أَوْ مَسَّ مِنْ طِيبٍ، ثُمَّ رَاحَ فَلَمْ يُفَرِّقْ بَيْنَ اثْنَيْنِ، فَصَلَّى مَا كُتِبَ لَهُ، ثُمَّ إِذَا خَرَجَ الإِمَامُ

أَنْصَتَ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الجُمُعَةِ الأُخْرَى.» (صحيح البخاري، بَابٌ: لاَ يُفَرِّقُ بَيْنَ اثْنَيْنِ يَوْمَ الجُمُعَةِ، رقم 910)

{2} **Hadith**: Hadhrat Salman Al-Farsi (ﷺ) narrated: "Allah's Messenger (ﷺ) (p.b.u.h) said, "Anyone who takes a bath on Friday and cleans himself as much as he can and puts oil (on his hair) or scents himself; and then proceeds for the prayer and does not force his way between two persons (assembled in the mosque for the Friday prayer), and prays as much as is written for him and remains quiet when the Imam delivers the Khutba, all his sins in between the present and the last Friday will be forgiven." (Sahih Al-Bukhari, Hadith No. 910)

{3} عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ قَالَا: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَاسْتَاكَ وَمَسَّ مِنْ طِيبٍ إِنْ كَانَ عِنْدَهُ وَلَبِسَ مِنْ أَحْسَنِ ثِيَابِهِ ثُمَّ خَرَجَ حَتَّى يَأْتِيَ الْمَسْجِدَ فَلَمْ يَتَخَطَّ رِقَابَ النَّاسِ ثُمَّ رَكَعَ مَا شَاءَ أَنْ يَرْكَعَ ثُمَّ أَنْصَتَ إِذَا خَرَجَ الْإِمَامُ فَلَمْ يَتَكَلَّمْ حَتَّى يَفْرُغَ مِنْ صَلَاتِهِ كَانَتْ كَفَّارَةً لِمَا بَيْنَهَا وَبَيْنَ الْجُمُعَةِ الَّتِي قَبْلَهَا. (مسند أحمد، مسند أبي سعيد الخدري، رقم 11768)

{3} **Hadith:** Hadhrat Abu Sa'eed Al-Khudri and Abu Hurairah (may Allah be pleased with them) said that the Holy Prophet (ﷺ) said: "He who performs ghusl on Friday, and cleans his teeth, and applies whatever perfume he had, and puts on his

good clothes, and then cones out until reaches the mosque, and he does not cross the necks of the people, then prays as much he wishes, then when the imam comes out for the sermon, he remains silent, does not say anything until the imam finishes the prayer, then all these actions will be atonement for him from this Friday to the previous Friday." (Musnad Ahmad, Musnad Abi Sa'eed Al-Khudri, No. 11768)

Note: This hadith says that he remained silent during the sermon, it will include offering *nafl*.

{4} عَنْ ثَعْلَبَةَ بْنِ أَبِي مَالِكٍ الْقُرَظِيِّ، قَالَ: «أَدْرَكْتُ عُمَرَ، وَعُثْمَانَ، فَكَانَ الْإِمَامُ إِذَا خَرَجَ يَوْمَ الْجُمُعَةِ، تَرَكْنَا الصَّلَاةَ.» (مصنف ابن أبي شيبة، مَنْ كَانَ يَقُولُ إِذَا خَطَبَ الْإِمَامُ فَلَا تُصَلِّ، رقم 5173)

{4} **Statement of Sahabi:** Hadhrat Tha'alaba bin Abi Malik al-Qurazi said: I found during the time of Hadhrat Umar and Hadhrat Uthman (may Allah be pleased with them) that when the Imam went out on Fridays, we would stop praying." (Musannaf Ibn Abi Shayba, Hadith No. 5173)

{5} عَنِ ابْنِ عَبَّاسٍ، وَابْنِ عُمَرَ: «أَنَّهُمَا كَانَا يَكْرَهَانِ الصَّلَاةَ وَالْكَلَامَ بَعْدَ خُرُوجِ الْإِمَامِ.» (مصنف ابن أبي شيبة، مَنْ كَانَ يَقُولُ إِذَا خَطَبَ الْإِمَامُ فَلَا تُصَلِّ، رقم 5175)

{5} **Statement of Sahabi:** Hadhrat Ibn Abbas and Hadhrat Ibn Umar considered it makruh to pray and talk after the imam had

come out for the sermon. (Musannaf Ibn Abi Shayba, Hadith No. 5175)

{6} عَنِ ابْنِ الْمُسَيِّبِ قَالَ: «خُرُوجُ الْإِمَامِ يَقْطَعُ الصَّلَاةَ،كَلَامُهُ يَقْطَعُ الْكَلَامَ.» (مصنف عبد الرزاق، بَابُ جُلُوسِ النَّاسِ حِينَ يَخْرُجُ الْإِمَامُ، رقم 5351)

{6} **Statement of Tabi'i:** Hadhrat Ibn Al-Musayyib said: "The appearance of the imam interrupts the prayer, and his speech (i.e. delivering the sermon) interrupts the speech." (Musannaf Abd Al-Razzaq, Hadith No. 5351)

Note: When the imam comes out for the sermon, both praying and talking are prohibited.

{7} عَنْ إِبْرَاهِيمَ قَالَ: سَأَلْتُ عَلْقَمَةَ: مَتَى يُكْرَهُ الْكَلَامُ يَوْمَ الْجُمُعَةِ؟ فَقَالَ: إِذَاخَطَبَ الْإِمَامُ، أَوْ قَالَ: «إِذَاخَرَجَ الْإِمَامُ شَكَّ.» (مصنف عبد الرزاق، بَابُ جُلُوسِ النَّاسِ حِينَ يَخْرُجُ الْإِمَامُ، رقم 5355)

{7} **Statement of Tabi'i:** Hadhrat Ibrahim Nakhai said: I asked Hadhrat 'Alqama that when is it makruh to talk on Friday? He said: When the Imam delivers the sermon, or he said: when the Imam comes out for the sermon (the narrator doubts whether he said this or that). (Musannaf Abd Al-Razzaq, Hadith No. 5355)

{8} عَنِ ابْنِ سِيرِينَ، أَنَّهُ كَانَ يَقُولُ: «إِذَا خَرَجَ الْإِمَامُ، فَلَا يُصَلِّ أَحَدٌ حَتَّى يَفْرُغَ الْإِمَامُ.» (مصنف ابن أبي شيبة، مَنْ كَانَ يَقُولُ إِذَا خَطَبَ الْإِمَامُ فَلَا تُصَلِّ، رقم 5168)

{8} **Statement of Tabi'i:** Hadhrat Muhammad Ibn Sireen used to say: "When the Imam comes out to deliver the sermon, no one should pray until the Imam had finished." (Musannaf Ibn Abi Shayba, Hadith No. 5168)

{9} عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ: «إِذَا قَعَدَ الْإِمَامُ عَلَى الْمِنْبَرِ فَلَا صَلَاةَ.» (مصنف ابن أبي شيبة، مَنْ كَانَ يَقُولُ إِذَا خَطَبَ الْإِمَامُ فَلَا تُصَلِّ، رقم 5170)

{9} **Statement of Tabi'i:** Hadhrat Urwa said: "There is no prayer when the Imam sits on the pulpit." (Musannaf Ibn Abi Shayba, Hadith No. 5170)

From the 1 verse, 2 hadiths, 2 statements of Sahabi, and 4 statements of Tabi'i, Hanafis prove that one should not talk or pray during the Friday sermon.

(17) Offering Friday Prayer at Zawal Time

According to the Hanafi Fiqh, just as the Zuhr prayer cannot be offered at the time of *zawal* (exact midday), the Friday prayer cannot be also offered, neither at the time of *zawal* or nor before *zawal*.

While some other scholars say that Friday prayer is permissible even before *zawal.*

It is written in Al-Hidaya:

"It is not permissible to pray when the sun rises, nor when it is midday at noon, nor when it sets." (Al-Hidaya, Chapter: *Al-auqat allati tukrahu fiha al-Salah,* p. 43)

Hadiths Presented by Ahl al-Hadith

Here are the hadiths supporting the stand of those who say that it is permissible to offer Friday prayer before *zawal*.

{1}عَنْ أَبِي قَتَادَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، أَنَّهُ كَرِهَ الصَّلَاةَ نِصْفَ النَّهَارِ إِلَّا يَوْمَ الْجُمُعَةِ، وَقَالَ: «إِنَّ جَهَنَّمَ تُسَجَّرُ إِلَّا يَوْمَ الْجُمُعَةِ.» (أبوداود، بَابُ الصَّلَاةِ يَوْمَ الْجُمُعَةِ قَبْلَ الزَّوَالِ، رقم 1083)

{1} **Hadith**: Abu Qatadah (ﷺ) narrated: "The Prophet (ﷺ) disapproved of the offering of prayer at the meridian except on Friday. The Hell-fire is kindled except on Friday." (Abu Dawud, Hadith No. 1083)

{2}عَنْ عَمْرِو بْنِ الْعَاصِ، قَالَ: «كَانَ يَكْرَهُ الصَّلَاةَ نِصْفَ النَّهَارِ إِلَّا يَوْمَ الْجُمُعَةِ.» (مصنف ابن أبي شيبة، مَنْ رَخَّصَ فِي الصَّلَاةِ نِصْفَ النَّهَارِ يَوْمَ الْجُمُعَةِ، رقم 5428)

{2} **Statement of Sahabi:** Hadhrat Umar bin Aas disliked to pray at midday, except on Fridays. (Musannaf Ibn Abi Shayba, Hadith No. 5428)

{3} عَنِ الْحَسَنِ، قَالَ: «تُكْرَهُ الصَّلَاةُ نِصْفَ النَّهَارِ إِلَّا يَوْمَ الْجُمُعَةِ.» (مصنف ابن أبي شيبة، مَنْ رَخَّصَ فِي الصَّلَاةِ نِصْفَ النَّهَارِ يَوْمَ الْجُمُعَةِ، رقم 5432)

{3} **Statement of Tabi'i:** Hadhrat Hasan disliked praying at the midday, but on Fridays. (Musannaf Ibn Abi Shayba, Hadith No. 5432)

{4} عَنْ أُمِّ فَرْوَةَ، قَالَتْ سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَىُّ الأَعْمَالِ أَفْضَلُ قَالَ " الصَّلاَةُ فِي أَوَّلِ وَقْتِهَا. (أبو داود، باب فِي الْمُحَافَظَةِ عَلَى وَقْتِ الصَّلَوَاتِ، رقم 426)

{4} **Hadith**: Umm Farwah (may Allah be pleased with her) narrated: “The Messenger of Allah (ﷺ) was asked: Which of the actions is best? He replied: Observing prayer early in its period.” (Abu Dawud, Hadith No. 426)

Note: Other scholars are so quick to find this virtue that they try to offer Friday prayers before *zawal*.

From these 2 hadiths, 1 statement of Sahabi, and 1 statement of Tabi'i, the other scholars prove that it is permissible to perform the Friday prayer at the time of *zawal* or before *zawal*.

Haditths Presented by Hanafis

According to the Hanafis, it is makruh to perform the Friday prayer at the time of zawal, or before zawal, the hadiths supporting their opinion are as follows:

{1} قَالَ سَمِعْتُ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ، يَقُولُ ثَلاَثُ سَاعَاتٍ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَنْهَانَا أَنْ نُصَلِّيَ فِيهِنَّ أَوْ أَنْ نَقْبُرَ فِيهِنَّ مَوْتَانَا حِينَ تَطْلُعُ الشَّمْسُ بَازِغَةً حَتَّى تَرْتَفِعَ وَحِينَ يَقُومُ قَائِمُ الظَّهِيرَةِ حَتَّى تَمِيلَ الشَّمْسُ وَحِينَ تَضَيَّفُ الشَّمْسُ لِلْغُرُوبِ حَتَّى تَغْرُبَ. (صحيح مسلم،، باب الأَوْقَاتِ الَّتِي نُهِيَ عَنِ الصَّلاَةِ، فِيهَا، رقم 831؛ سنن النسائي، السَّاعاتُ الَّتِي نُهِيَ عَنِ الصَّلَاةِ فِيهَا، رقم 560)

{1} **Hadith**: Uqba b. 'Amir (ﷺ) said: "There were three times at which Allah's Messenger (ﷺ) forbade us to pray, or bury our dead: When the sun begins to rise till it is fully up, when the sun is at its height at midday till it passes over the meridian, and when the sun draws near to setting till it sets." (Sahih Muslim, Hadith No. 831; Sunan Al-Nasai, Hadith No. 560)

{2} عَنْ عَبْدِ اللَّهِ الصُّنَابِحِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الشَّمْسُ تَطْلُعُ وَمَعَهَا قَرْنُ الشَّيْطَانِ، فَإِذَا ارْتَفَعَتْ فَارَقَهَا، فَإِذَا اسْتَوَتْ قَارَنَهَا، فَإِذَا زَالَتْ فَارَقَهَا، فَإِذَا دَنَتْ لِلْغُرُوبِ قَارَنَهَا، فَإِذَا غَرَبَتْ فَارَقَهَا» وَنَهَى رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنِ الصَّلَاةِ فِي تِلْكَ السَّاعَاتِ. (سنن النسائي، السَّاعاتُ الَّتِي نُهِيَ عَنِ الصَّلَاةِ فِيهَا، رقم 559)

{2} **Hadith**: It was narrated from 'Abdullah As-Sunabihi (ﷺ) that the Messenger of Allah (ﷺ) said: "The sun rises and with it the horn of the Shaitan, then when it is fully risen, he goes away. Then when it approaches the meridian he comes near to it, and when it has passed the zenith he goes away. Then when it is close to setting, he comes near to it, then when it has set, he goes away." And the Messenger of Allah (ﷺ) forbade praying at those times." (Sunan Al-Nasa'i, Hadith No. 559)

Note: Praying during these three times means that Satan will have his share in the worship; therefore, it is forbidden to pray during these three times. That is why it is not permissible to offer Friday prayer at the time of zawal.

{3} أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الخُدْرِيَّ، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لاَ صَلاَةَ بَعْدَ الصُّبْحِ حَتَّى تَرْتَفِعَ الشَّمْسُ، وَلاَ صَلاَةَ بَعْدَ العَصْرِ حَتَّى تَغِيبَ الشَّمْسُ.» (صحيح البخاري، بَابٌ: لاَ تُتَحَرَّى الصَّلاَةُ قَبْلَ غُرُوبِ الشَّمْسِ، رقم 586)

{3} **Hadith**: Hadhrat Abu Sa`id Al-Khudri (ﷺ) narrated: “I heard Allah's Messenger (ﷺ) saying, "There is no prayer after the morning prayer till the sun rises, and there is no prayer after the `Asr prayer till the sun sets." (Sahih Al-Bukhari, Hadith No. 586)

Note: The Hanafis observe the Friday prayer with the same emphasis and say that Friday prayer cannot be performed at the time of *zawal*.

{4} عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ: «أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي الجُمُعَةَ حِينَ تَمِيلُ الشَّمْسُ.» (صحيح البخاري، بَابُ وَقْتُ الجُمُعَةِ إِذَا زَالَتِ الشَّمْسُ، رقم 904؛ الترمذي، باب مَا جَاءَ فِي وَقْتِ الْجُمُعَةِ، رقم 503)

{4} **Hadith**: Hadhrat Anas bin Malik (ﷺ) narrated: "The Prophet would pray the Friday prayer when the sun was declining." (Sahih Al-Bukhari, Hadith No. 904; Al-Tirmidhi, Hadith No. 503)

Note: The Hanafis act upon this hadith. Imam Al-Tirmidhi comments under this hadith:

“Most of the scholars have agreed that the time of the Friday prayer is just like Zuhr when the sun passes the midday. This is the opinion of Imam Al-Shafi’i, Ahmad and Ishaq. While some scholars say that it is permissible to offer Friday prayer even before zawal. Imam Ahmad said: If anyone prayed before zawal, he will not have to re-offer his prayer.” (Al-Tirmidhi, under Hadith No. 503)

From these 4 hadiths, the Hanafis prove that it is makruh to offer Friday prayer at the time of zawal.

(18) Praying *Tahiyat al-Masjid* Salah in Makruh Time

According to the Hanafi Fiqh, it is *makruh* to recite Tahiyyah al-Masjid, Nafl salah, or any obligatory salah at three *makruh* times i.e. at sunrise, at midday, and at sunset.

While, according to other scholars, it is permissible to offer *Tahiyat al-Masjid* salah at these times as well.

It is mentioned in Al-Hidaya:

It is not permissible to pray when the sun rises, nor when it is midday, nor when the sun sets. (Al-Hidaya, Chapter: Times in which salah is undesirable, p. 42)

Hadiths Presented by Ahl al-Hadith

It is permissible to offer Tahiyat al-Masjid at these times, according to other scholars, their hadiths are as follows:

{1} عَنْ أَبِي قَتَادَةَ السَّلَمِيِّ: أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ.» (صحيح البخاري، بَابُ إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ ، رقم 444)

{1} **Hadith**: Hadhrat Abu Qatada Al-Aslami (ﷺ) narrated: "Allah's Messenger (ﷺ) said, "If anyone of you enters a mosque, he should pray two rak`at before sitting." (Sahih Al-Bukhari, Hadith No. 444)

{2} عَنْ أَبِي قَتَادَةَ - صَاحِبِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - قَالَ: دَخَلْتُ الْمَسْجِدَ وَرَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ بَيْنَ ظَهْرَانَيِ النَّاسِ، قَالَ: فَجَلَسْتُ، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَا مَنَعَكَ أَنْ تَرْكَعَ رَكْعَتَيْنِ قَبْلَ أَنْ تَجْلِسَ؟» قَالَ: فَقُلْتُ: يَا رَسُولَ اللهِ رَأَيْتُكَ جَالِسًا وَالنَّاسُ جُلُوسٌ، قَالَ: «فَإِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ، فَلَا يَجْلِسْ حَتَّى يَرْكَعَ رَكْعَتَيْنِ.» (صحيح مسلم، بَابُ اسْتِحْبَابِ تَحِيَّةِ الْمَسْجِدِ بِرَكْعَتَيْنِ، وَكَرَاهَةِ الْجُلُوسِ قَبْلَ صَلَاتِهِمَا، وَأَنَّهَا مَشْرُوعَةٌ فِي جَمِيعِ الْأَوْقَاتِ، رقم 714)

{2} **Hadith**: Hadhrat Abu Qatada (ﷺ), a Companion of the Messenger of Allah (ﷺ), said: “I entered the mosque, when the Messenger of Allah (ﷺ) had been sitting among people, and I also sat down among them. Upon this the Messenger of Allah (ﷺ) said: What prevented you from offering two rak'ahs (of Nafl prayer) before sitting down? I said: Messenger of Allah, I saw you sitting and people sitting (around you and I, therefore, sat in your company). He (the Holy Prophet) then said: When anyone among you enters the mosque, he should not sit till he has observed two rak'ahs.” (Sahih Muslim, Hadith No. 714)

{3} عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، قَالَ: جَاءَ سُلَيْكٌ الْغَطَفَانِيُّ يَوْمَ الْجُمُعَةِ، وَرَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ، فَجَلَسَ، فَقَالَ لَهُ: «يَا سُلَيْكُ قُمْ فَارْكَعْ رَكْعَتَيْنِ، وَتَجَوَّزْ فِيهِمَا» ثُمَّ قَالَ: «إِذَا جَاءَ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ،

وَالْإِمَامُ يَخْطُبُ، فَلْيَرْكَعْ رَكْعَتَيْنِ، وَلْيَتَجَوَّزْ فِيهِمَا.» (صحيح مسلم، بَابُ التَّحِيَّةُ وَالْإِمَامُ يَخْطُبُ، رقم 875)

{3} **Hadith**: Hadhrat Jabir b. 'Abdullah (ﷺ) reported: Sulaik Ghatafani came on Friday when the Messenger of Allah (ﷺ) was delivering the sermon. He (Sulaik) sat down. He (the Holy Prophet) said to him: O Sulaik! Stand and observe two rak'ahs and make them short, and then said: When any one of you comes on Friday, while the Imam delivers the sermon, he should observe two rak'ahs and should make them short." (Sahih Muslim, Hadith No. 875)

Note: These scholars say that the *tahiyat al-masjid* is so important that the Holy Prophet (ﷺ) commanded to offer even at time of the sermon; so, it should be allowable to offer it during the *makruh* times.

These scholars prove from these 3 hadiths that if you come to the masjid even during the *makruh* hours, then also you should offer *Tahiyat al-Masjid*.

Hadiths Presented by Hanafis

Hanafis say that in normal circumstances one should read Tahiyat al-Masjid, but if he enters the mosque during the *makruh* time, he should not offer it, and should offer it after the makruh time passes. Here are the hadiths supporting their opinion:

{1} قَالَ: سَمِعْتُ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ، يَقُولُ: ثَلَاثُ سَاعَاتٍ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَنْهَانَا أَنْ نُصَلِّيَ فِيهِنَّ، أَوْ أَنْ نَقْبُرَ فِيهِنَّ مَوْتَانَا: «حِينَ تَطْلُعُ الشَّمْسُ بَازِغَةً حَتَّى تَرْتَفِعَ، وَحِينَ يَقُومُ قَائِمُ الظَّهِيرَةِ حَتَّى تَمِيلَ الشَّمْسُ، وَحِينَ تَضَيَّفُ الشَّمْسُ لِلْغُرُوبِ حَتَّى تَغْرُبَ.» (صحيح مسلم، بَابُ الْأَوْقَاتِ الَّتِي نُهِيَ عَنِ الصَّلَاةِ فِيهَا، رقم 831؛ سنن النسائي، السَّاعاتُ الَّتِي نُهِيَ عَنِ الصَّلَاةِ فِيهَا، رقم 560)

{1} **Hadith**: Hadhrat Uqba b. 'Amir Al-Juhani (﵁) said: “There were three times at which Allah's Messenger (ﷺ) forbade us to pray, or bury our dead: When the sun begins to rise till it is fully up, when the sun is at its height at midday till it passes over the meridian, and when the sun draws near to setting till it sets.” (Sahih Muslim, Hadith No 831)

{2} عَنْ عَبْدِ اللهَّ الصُّنَابِحِيِّ، أَنَّ رَسُولَ اللهَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الشَّمْسُ تَطْلُعُ وَمَعَهَا قَرْنُ الشَّيْطَانِ، فَإِذَا ارْتَفَعَتْ فَارَقَهَا، فَإِذَا اسْتَوَتْ قَارَنَهَا، فَإِذَا زَالَتْ فَارَقَهَا، فَإِذَا دَنَتْ لِلْغُرُوبِ قَارَنَهَا، فَإِذَا غَرَبَتْ فَارَقَهَا» وَنَهَى رَسُولُ اللهَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنِ الصَّلَاةِ فِي تِلْكَ السَّاعَاتِ.» (سنن النسائي، السَّاعاتُ الَّتِي نُهِيَ عَنِ الصَّلَاةِ فِيهَا، رقم559)

{2} **Hadith**: Hadhrat 'Abdullah As-Sunabihi (﵁) narrated that the Messenger of Allah (ﷺ) said: "The sun rises and with it the horn

of the Shaitan, then when it is fully risen, he goes away. Then when it approaches the meridian he comes near to it, and when it has passed the zenith he goes away. Then when it is close to setting, he comes near to it, then when it has set, he goes away." And the Messenger of Allah (ﷺ) forbade praying at those times." (Sunan Al-Nasa'i, Hadith No. 559)

Note: Praying during these three times means that Satan also will get a share in the worship; therefore, it is forbidden to pray during these three times. So, the Hanafis are of the opinion that *Tahiyat al-Masjid* prayer is also not permissible to be offered at the time of *zawal* (exact midday).

{3}أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لاَ صَلاَةَ بَعْدَ الصُّبْحِ حَتَّى تَرْتَفِعَ الشَّمْسُ، وَلاَ صَلاَةَ بَعْدَ الْعَصْرِ حَتَّى تَغِيبَ الشَّمْسُ.» (صحيح البخاري، بَابٌ: لاَ تُتَحَرَّى الصَّلاَةُ قَبْلَ غُرُوبِ الشَّمْسِ ، رقم 586)

{3} **Hadith**: Hadhrat Abu Sa`id Al-Khudri (رضي الله عنه) narrated: I heard Allah's Messenger (ﷺ) saying, "There is no prayer after the morning prayer till the sun rises, and there is no prayer after the `Asr prayer till the sun sets." (Sahih Al-Bukhari, Hadith No. 586)

Note: As it was emphatically forbidden to offer salah during makruh times, therefore the Hanafis prohibit to offer Tahiyat Al-Masjid at these times.

The Hanafis prove from these 3 hadiths that it is makruh to offer Tahiyat Al-Masjid or *nafl* salah in these three times.

(19) Witr is Three Rak’ah or One?

According to Hanafi Fiqh, *witr* salah is of three *rak’ats* with one *salam*.

While other scholars say that one can offer it as one rak'ah as well, and can offer three as well, even one can offer five or seven with one *salam*. However, they say that it is preferable to offer one rak’at with one salam.

It is mentioned in Al-Hidaya:

"The Witr is three rak'ats with one *salam*, as Hadhrat Aishah (may Allah be pleased with her) narrated that the Prophet (ﷺ) used to offer witr three rak'ats. Hadhrat al-Hasan (may Allah have mercy on him) said that there is consensus among Muslims on three rak'ats.

Hadiths Presented by Ahl al-Hadith

Those who say that Witr us one rak’at, or five or even seven with one salam. They present these hadiths in support of their opinion:

{1} سَأَلْتُ ابْنَ عُمَرَ، فَقُلْتُ: أُطِيلُ فِي رَكْعَتَيِ الفَجْرِ؟ فَقَالَ: «كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي مِنَ اللَّيْلِ مَثْنَى مَثْنَى، وَيُوتِرُ بِرَكْعَةٍ.» (جامع الترمذي، بَابُ مَا جَاءَ فِي الوِتْرِ بِرَكْعَةٍ، رقم 461)

{1} **Hadith**: Hadhrat Anas bin Sirin narrated that he asked Hadhrat Ibn Umar (رضي الله عنه) about the length of the two Rak'ah

(before) Al-Fajr. He said: "The Prophet (ﷺ) would pray two and two during the night, and he would perform Al-Witr with one Rak'ah." (Jami` Al-Tirmidhi, Hadith No. 461)

{2} عَنِ ابْنِ عُمَرَ: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللهِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ صَلاَةِ اللَّيْلِ، فَقَالَ رَسُولُ اللهِّ عَلَيْهِ السَّلاَمُ: «صَلاَةُ اللَّيْلِ مَثْنَى مَثْنَى، فَإِذَا خَشِيَ أَحَدُكُمُ الصُّبْحَ صَلَّى رَكْعَةً وَاحِدَةً تُوتِرُ لَهُ مَا قَدْ صَلَّى.» (صحيح البخاري، بَابُ مَا جَاءَ فِي الوِتْرِ، رقم 990)

{2} **Hadith**: Hadhrat Ibn `Umar (رضي الله عنه) narrated: "Once a person asked Allah's Messenger (ﷺ) about the night prayer. Allah's Apostle (ﷺ) replied, "The night prayer is offered as two rak`ats followed by two rak`ats and so on and if anyone is afraid of the approaching dawn (Fajr prayer) he should pray one Rak`ah and this will be a Witr for all the rak`ats which he has prayed before." (Sahih Al-Bukhari, Hadith No. 990)

{3} عَنِ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «الْوِتْرُ رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ.» (صحيح مسلم، بَابُ صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى، وَالْوِتْرُ رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ، رقم 752)

{3} **Hadith**: Hadhrat Ibn 'Umar (رضي الله عنه) reported Allah's Messenger (ﷺ) as saying: "Witr is a rak'ah at the end of the prayer." (Sahih Muslim, Hadith No. 752)

Note: These hadiths establish that witr is one rak'ah.

{4} عَنْ أُمِّ سَلَمَةَ، قَالَتْ: «كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُوتِرُ بِثَلَاثَ عَشْرَةَ، فَلَمَّا كَبِرَ وَضَعُفَ أَوْتَرَ بِسَبْعٍ» وَفِي البَابِ عَنْ عَائِشَةَ.» (الترمذي، بَابُ مَا جَاءَ فِي الوِتْرِ بِسَبْعٍ، رقم 457؛ صحيح مسلم، بَابُ صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى، وَالْوِتْرُ رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ، رقم 749)

{4} **Hadith**: It was narrated that Hadhrat Umm Salamah (may Allah be pleased with her) said: "The Messenger of Allah (ﷺ) used to pray witr with thirteen rak'ahs, but when he grew older and weaker he prayed witr with seven." (Al-Tirmidhi, Hadith No. 457; Sahih Muslim, Hadith No. 749)

{5}عَنْ عَائِشَةَ، قَالَتْ: «كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً، يُوتِرُ مِنْ ذَلِكَ بِخَمْسٍ، لَا يَجْلِسُ فِي شَيْءٍ إِلَّا فِي آخِرِهَا.» (صحيح مسلم، بَابُ صَلَاةِ اللَّيْلِ، وَعَدَدِ رَكَعَاتِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي اللَّيْلِ، رقم 737؛ الترمذي، بَابُ مَا جَاءَ فِي الوِتْرِ بِخَمْسٍ، رقم 459)

{5} **Hadith**: Hadhrat 'A'isha (may Allah be pleased with her) reported: "The Messenger of Allah (ﷺ) used to observe thirteen rak'ahs of the night prayer. Five out of them consisted of Witr, and he did not sit, but at the end (for salutation)." (Sahih Muslim, Hadith No. 737; Al-Tirmidhi, Hadith No. 459)

Note: It is known from this hadith that witr is five rak'ats.

{6} عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «الْوِتْرُ حَقٌّ عَلَى كُلِّ مُسْلِمٍ، فَمَنْ أَحَبَّ أَنْ يُوتِرَ بِخَمْسٍ فَلْيَفْعَلْ، وَمَنْ أَحَبَّ أَنْ يُوتِرَ بِثَلَاثٍ فَلْيَفْعَلْ، وَمَنْ أَحَبَّ أَنْ يُوتِرَ بِوَاحِدَةٍ فَلْيَفْعَلْ.» (أبوداود ، بَابُ كَمِ الْوِتْرُ؟ رقم 1422؛ سنن النسائي، بَابُ ذِكْرِ الِاخْتِلَافِ عَلَى الزُّهْرِيِّ فِي حَدِيثِ أَبِي أَيُّوبَ فِي الْوِتْرِ، رقم 1712)

{6} **Hadith**: Hadhrat Abu Ayyub Al-Ansari (ﷺ) said: 'Witr is a duty, so whoever wants to pray witr with five rak'ahs let him do so, whoever wants to pray witr with three, let him do so; and whoever wants to pray witr with one, let him do so.'" (Abu Dawud, Hadith No. 1422; Sunan Al-Nasa'i, Hadith No. 1712)

Note: It is known from this hadith that the witr should be in odd number, and no number of rak'ats are fixed, it can be either one, or three, or five.

These scholars prove from these 6 hadiths that witr is one rak'ah, or three, or five, but one is better.

Hadiths Presented by Hanafis

The Hanafis say that witr is three rak'ats with one salam, hadiths related to this are as follows:

{1} عَنْ عَلِيٍّ، قَالَ: "كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُوتِرُ بِثَلَاثٍ يَقْرَأُ فِيهِنَّ بِتِسْعِ سُوَرٍ مِنَ الْمُفَصَّلِ، يَقْرَأُ فِي كُلِّ رَكْعَةٍ بِثَلَاثِ سُوَرٍ آخِرُهُنَّ: قُلْ هُوَ اللهُ أَحَدٌ." (الترمذي، بَابُ مَا جَاءَ فِي الوِتْرِ بِثَلَاثٍ، رقم 460)

{1} **Hadith**: Hadhrat Ali (﵁) narrated: "Allah's Messenger (ﷺ) would perform Al-Witr with three, reciting nine Surah from the Mufassal in them, reciting three Surah in each rak'ah with Surah Al-Ikhlas in the last one." (Al-Tirmidhi, Hadith No. 460)

{2} أَنَّ عَائِشَةَ حَدَّثَتْهُ، «أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يُسَلِّمُ فِي رَكْعَتَيِ الْوِتْرِ.» (سنن النسائي، بَابُ كَيْفَ الْوِتْرُ بِثَلَاثٍ، رقم 1698)

{2} **Hadith**: Hadhrat Aishah (may Allah be pleased with her) said: "The Messenger of Allah (ﷺ) would not say the *taslim* for two rak'ahs during witr." (Sunan Al-Nasa’i, Hadith No. 1698)

{3} عَنْ أُبَيِّ بْنِ كَعْبٍ، قَالَ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ " يُقْرَأُ فِي الْوِتْرِ فِي الرَّكْعَةِ الْأُولَى بِسَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى، وَفِي الرَّكْعَةِ الثَّانِيَةِ بِقُلْ يَا أَيُّهَا الْكَافِرُونَ، وَفِي الرَّكْعَةِ الثَّالِثَةِ بِقُلْ هُوَ اللهُ أَحَدٌ، وَلَا يُسَلِّمُ إِلَّا فِي آخِرِهِنَّ.» (النسائى الكبرى، كَيْفَ الْوِتْرُ بِثَلَاثٍ، رقم 446)

{3} **Hadith**: It was narrated that Ubayy bin Ka'b (﵁) said: "The Messenger of Allah (ﷺ) used to recite: "Surah Al-A’la 87" in witr, in the second rak'ah he would recite: "Surah Al-Kafirun 109";

and in the third "Surah Al-Ikhlas 112". And he only said the *taslim* at the end.” (Nasa'i Kubri, Kaif Al-Witr Bithalath, No. 446)

{4} عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ " كَانَ يُوتِرُ بِثَلَاثٍ: بِسَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى، وَقُلْ يَا أَيُّهَا الْكَافِرُونَ، وَقُلْ هُوَ اللهُ أَحَدٌ.» (سنن النسائي، ذِكْرُ الِاخْتِلَافِ عَلَى أَبِي إِسْحَقَ فِي حَدِيثِ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ فِي الْوِتْرِ، رقم 1703)

{4} **Statement of Sahabi:** It is reported about Ibn Abbas (رضي الله عنه) that he used to pray witr with three (units) with (the Surahs): Surah Al-A'la, Surah Al-Kafirun, and Surah Al-Ikhlas. (Sunan Al-Nasai, Hadith No. 1703)

The Hanafis prove from these 3 hadiths, 1 statement of *sahabi* that witr is three rak'ahs with one salam.

(20) Traveller's Prayer: Two rak'ah or Four Rak'ah?

If one undertakes a journey of forty-eight miles, he will do qasr of salah (shorten the four rak’ah to two). However, if he prays four rak'ahs and sits down after two rak'ahs, then his prayer will be valid, and the two rak'ahs will be considered as obligatory prayer, and the remaining two rak'ats as *nafl*. But if he did not sit in the second rak'ah, then these four rak'ahs will become *nafl*, and he will have to offer the *fard* again.

It is mentioned in Al-Hidaya:

"The four-rak'at obligatory salah (i.e. Zhhr, Asr, Isha') will become two rak'ats for a traveller and he should not offer more than two. Imam Shafi'i (may Allah have mercy on him) said that the obligation is of four rak'ahs, but the shortening is just concession, as in fasting.” (Al-Hidaya, Chapter: *Salat Al-Musafir*, p 80)

“And if the traveller offers four rak'ats and sits a duration of tashahhud in the second rak'at, then the first two rak'ats will suffice as obligatory prayer, and the last two will become *nafl* for him, presuming on Fajr, but he will be guilty of delaying the salam for offering *nafl* before completing the obligatory salah.” (Al-Hidaya, Chapter: *Salat Al-Musafir*, p 80)

Hadiths Presented by Ahl al-Hadith

According to other scholars, it is preferable for a traveller to pray two rak'ahs, but if he prays four, it is still permissible. Their hadiths are as follows.

{1} عَنْ عَائِشَةَ، أَنَّهَا اعْتَمَرَتْ مَعَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ حَتَّى إِذَا قَدِمَتْ مَكَّةَ، قَالَتْ: يَا رَسُولَ اللَّهِ، بِأَبِي أَنْتَ وَأُمِّي قَصَرْتَ، وَأَتْمَمْتُ، وَأَفْطَرْتَ، وَصُمْتُ، قَالَ: «أَحْسَنْتِ يَا عَائِشَةُ»، وَمَا عَابَ عَلَيَّ. (سنن النسائي، بَابُ الْمُقَامِ الَّذِي يُقْصَرُ بِمِثْلِهِ الصَّلَاةُ، رقم 1456)

{1} **Hadith**: It was narrated from Hadhrat 'Aishah (may Allah be pleased with her) that she performed Umrah with the Messenger of Allah (ﷺ), traveling from Al-Madinah to Makkah. Then, when she came to Makkah, she said: "O Messenger of Allah (ﷺ), may my father and mother be ransomed for you, you shortened your prayers and I offered them in full, you did not fast and I fasted. He said: 'Well done, O 'Aishah!' and he did not criticize me." (Sunan Al-Nasai, 1456)

{2} عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ «كَانَ يَقْصُرُ فِي السَّفَرِ وَيُتِمُّ وَيُفْطِرُ وَيَصُومُ». قَالَ: وَهَذَا إِسْنَادٌ صَحِيحٌ. (سنن الدار قطني، باب القبلة للصائم ، رقم 2298؛ مصنف ابن أبي شيبة، فِي الْمُسَافِرِ إِنْ شَاءَ صَلَّى رَكْعَتَيْنِ وَإِنْ شَاءَ أَرْبَعًا، رقم 8187)

{2} **Hadith**. It is narrated from Hadhrat Aisha (may Allah be pleased with her): “The Holy Prophet (ﷺ) used to shorten salah in journey as well as offer it full, as he used to keep fast as well as break his fast. (Sunan al-Daraqutni, Hadith No. 2298; Musannaf Ibn Abi Shayba, Hadith No. 8187)

{3} عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ قَالَ: «صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا الْمَكَانِ رَكْعَتَيْنِ»، ثُمَّ إِنَّ الصَّلَاةَ أُقِيمَتْ، فَصَلَّى خَلْفَ عُثْمَانَ أَرْبَعًا؛ فَقُلْتُ: أَنَسِيتَ، قَالَ: لَا، وَلَكِنَّ الْخِلَافَ شَرٌّ.»

(مسند البزار، عبد الرحمن بن اسود، رقم 1641)

{3} **Hadith**: Hadhrat Abdullah bin Umar (رضي الله عنه) said: “I prayed two Rak'ats (Qasr) with the Prophet (ﷺ) in this house.” Then the prayer started and he prayed four Rak'ats behind Hadhrat Uthman (رضي الله عنه). I said: Did you forget? He said that he had not forgotten, but doing against (Hadhrat Uthman) is an evil thing. (i.e. he did not go against him, and offered four). (Musnad al-Bazzar, Abd al-Rahman bin Aswad, No. 1641)

{4} عَنِ ابْنِ عُمَرَ قَالَ: "صَلَّيْتُ مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِمِنًى رَكْعَتَيْنِ وَمَعَ أَبِي بَكْرٍ رَكْعَتَيْنِ، وَمَعَ عُمَرَ رَكْعَتَيْنِ، وَمَعَ عُثْمَانَ صَدْرًا مِنْ خِلَافَتِهِ ثُمَّ صَلَّاهَا أَرْبَعًا." (مسند أحمد، مسند عبد الله بن عمر، رقم 6352)

{4} **Hadith:** Hadhrat Abdullah Bin Umar (﵁) said: “I prayed two rak'ahs at Mina with the Prophet (ﷺ), two with Hadhrat Abu Bakr (﵁), two with Hadhrat Umar (﵁), and two with Hadhrat Uthman (﵁) in the beginning of his caliphate, then later he offered four.” (Musnad Ahmad, Musnad Abdullah bin Umar, Hadith No. 6352)

{5} عَنْ عَائِشَةَ، «أَنَّهَا كَانَتْ تُتِمُّ الصَّلَاةَ فِي السَّفَرِ.» (مصنف ابن أبي شيبة، فِي الْمُسَافِرِ إِنْ شَاءَ صَلَّى رَكْعَتَيْنِ وَإِنْ شَاءَ أَرْبَعًا، رقم 8189)

{5} **Statement of Sahabi:** Hadhrat Aishah (may Allah be pleased with her) used to offer full rak’ats of prayers while traveling. (Musannaf Ibn Abi Shayba, Hadith No. 8189)

{6} قَالَ: سَأَلْتُ عَطَاءً عَنْ قَصْرِ الصَّلَاةِ فِي السَّفَرِ؟ فَقَالَ: «إِنْ قَصَرْتَ فَرُخْصَةٌ، وَإِنْ شِئْتَ أَتْمَمْتَ.» (مصنف ابن أبي شيبة، فِي الْمُسَافِرِ إِنْ شَاءَ صَلَّى رَكْعَتَيْنِ وَإِنْ شَاءَ أَرْبَعًا، رقم 8191)

{6} **Statement of Tabi’i:** I asked Hadhrat Atta about shortening salah while traveling. He said: “If you shorten the prayer, then it is a concession, and if you want, pray in full.” (Musannaf Ibn Abi Shayba, Hadith No. 8191)

These scholars prove from these 4 hadiths, 1 statement of Sahabi, 1 statement of Tabi’i that one can pray the full rak’ats

while traveling, and can also shorten it, in both cases the prayer will be valid.

Hadiths Presented by Hanafis

Hanafis say that one has to offer *qasr*, the hadiths supporting this stand are as follows:

{1} عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: «خَرَجْنَا مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ، فَكَانَ يُصَلِّي بِنَا رَكْعَتَيْنِ حَتَّى رَجَعْنَا»، قُلْتُ: هَلْ أَقَامَ بِمَكَّةَ؟ قَالَ: نَعَمْ، أَقَمْنَا بِهَا عَشْرًا. (سنن النسائي، بَابُ الْمَقَامِ الَّذِي يُقْصَرُ بِمِثْلِهِ الصَّلَاةُ، رقم 1452)

{1} Anas bin Malik (ﷺ) said: "We went out with the Messenger of Allah (ﷺ) from Al-Madinah to Makkah and he used to lead us in praying two rak'ahs until we came back." I (Yahya) said: "Did he stay in Makkah?" He (Anas) said: "Yes, we stayed there for ten days." (Sunan Al-Nasa'i, Hadith No. 1452)

{2} عَنِ ابْنِ عَبَّاسٍ، قَالَ: «أَقَامَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِمَكَّةَ عَامَ الْفَتْحِ خَمْسَ عَشْرَةَ، يَقْصُرُ الصَّلَاةَ.» (أبوداود، بَابُ مَتَى يُتِمُّ الْمُسَافِرُ؟ رقم 1231)

{2} Abdullah ibn Abbas (ﷺ) narrated: “The Messenger of Allah (ﷺ) stayed fifteen days in Makkah in the year of Conquest, shortening the prayer.” (Abu Dawud, Hadith No. 1231)

{3} عَنْ عَائِشَةَ أُمِّ المُؤْمِنِينَ، قَالَتْ: «فَرَضَ اللهُ الصَّلاَةَ حِينَ فَرَضَهَا، رَكْعَتَيْنِ رَكْعَتَيْنِ، فِي الحَضَرِ وَالسَّفَرِ، فَأُقِرَّتْ صَلاَةُ السَّفَرِ، وَزِيدَ فِي صَلاَةِ الحَضَرِ.» (صحيح البخاري، بَابٌ: كَيْفَ فُرِضَتِ الصَّلاَةُ فِي الإِسْرَاءِ؟ رقم 350)

{3} **Statement of Sahabi:** Hadhrat `Aisha (may Allah be pleased with her) said: "Allah enjoined the prayer when He enjoined it, it was two rak`at only (in every prayer) both when in residence or on journey. Then the prayers offered on journey remained the same, but (the rak`at of) the prayers for non-travelers were increased." (Sahih Al-Bukhari, Hadith No. 350)

{4} عَنْ يَعْلَى بْنِ أُمَيَّةَ، قَالَ: قُلْتُ لِعُمَرَ بْنِ الْخَطَّابِ: أَرَأَيْتَ إِقْصَارَ النَّاسِ الصَّلَاةَ، وَإِنَّمَا قَالَ تَعَالَى: {إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا} [النساء:4،101:]، فَقَدْ ذَهَبَ ذَلِكَ الْيَوْمَ، فَقَالَ: عَجِبْتُ مِمَّا عَجِبْتَ مِنْهُ، فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «صَدَقَةٌ تَصَدَّقَ اللهُ بِهَا عَلَيْكُمْ، فَاقْبَلُوا صَدَقَتَهُ.» (أبوداود، بَابُ صَلَاةِ الْمُسَافِرِ، رقم 1199)

{4} **Statement of Sahabi:** Ya'la b. Umayyah narrated: "I asked 'Umar al-Khattab: Have you seen the shortening of the prayer by the people today while Allah has said: "If you fear that those who are infidels may afflict you" [4:101], whereas those days are gone now? He replied: I have wondered about the same

matter for which you wondered. So I mentioned this to the Messenger of Allah (ﷺ). He said: It is an act of charity which Allah has done to you, so accept His charity." (Abu Dawud, Hadith No. 1199)

{5} عَنْ عُمَرَ، قَالَ: «صَلَاةُ السَّفَرِ رَكْعَتَانِ، وَالْجُمُعَةُ رَكْعَتَانِ، وَالْعِيدُ رَكْعَتَانِ، تَمَامٌ غَيْرُ قَصْرٍ عَلَى لِسَانِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.» (ابن ماجة، بَابُ تَقْصِيرِ الصَّلَاةِ فِي السَّفَرِ، رقم 1063)

{5} **Statement of Sahabi:** It was narrated that Hadhrat 'Umar (رضي الله عنه) said: "The prayer while traveling is two Rak'ah, and Friday is two Rak'ah, and 'Eid is two Rak'ah. They are complete and are not shortened, as told by Muhammad (ﷺ)." (Ibn Majah, Hadith No. 1063)

{6} عَنْ عُمَرَ، قَالَ: «صَلَاةُ السَّفَرِ رَكْعَتَانِ تَمَامٌ غَيْرُ قَصْرٍ، عَلَى لِسَانِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.» (مصنف ابن أبي شيبة، مَنْ كَانَ يَقْصُرُ الصَّلَاةَ، رقم 8156)

{6} **Statement of Sahabi:** Hadhrat Umar (رضي الله عنه) was narrated saying: "The prayer while traveling is two Rak'ah, and Friday is two Rak'ah, and 'Eid is two Rak'ah. They are complete and are not shortened, as told by the Messenger of Allah (ﷺ)." (Musannaf Ibn Abi Shayba, Hadith No. 8156)

These 2 hadiths and 4 Sahabi’s statements prove that shortening the salah during journey is necessary, the obligatory salah of four rak’ats must be offered as two rak’ats.

(21) Reciting Surah Fatiha in Funeral Prayer

According to the Hanafi Fiqh, there is no Surah Al-Fatiha in the funeral prayer, but if someone recites it, then also the prayer will be valid. Hanafis say that Surah Al-Fatiha is recited in prayers having ruku' and sajdah and there is no ruku' and sajdah in funeral prayer.

According to the Hanafi Fiqh, in funeral prayer, after the first *takbir*, *thana* will be recited, not Surah Al-Fatiha, while some other scholars say that *thana* will be accompanied by Surah Al-Fatiha. There are some other scholars, who say that Surah Fatiha is required after *thana* in the funeral prayer.

It is written in Al-Hidaya:

"And the method of the funeral prayer is that after the first takbir, one should praise Allah, and after the second takbir, one should send blessings to the Prophet (ﷺ), and after the third takbir, one should supplicate for oneself, for the deceased, and for all Muslims. Then, one should say the fourth takbir and turn his head for *salam."* (Al-Hidaya, chapter: *Al-Salat 'ala al-mayyit*, p. 90).

Hadiths Presented by Ahl al-Hadith

Other scholars who say Surah Fatiha will be recited in the funeral prayer; they present these hadiths:

{1} حَدَّثَتْنِي أُمُّ شَرِيكٍ الْأَنْصَارِيَّةُ، قَالَتْ: «أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ نَقْرَأَ عَلَى الْجِنَازَةِ بِفَاتِحَةِ الْكِتَابِ.» (ابن ماجة، بَابُ مَا جَاءَ فِي الْقِرَاءَةِ عَلَى الْجِنَازَةِ، رقم 1496)

{1} **Hadith**: Hadhrat Umm Sharik Al-Ansari (may Allah be pleased with her) said: "The Messenger of Allah (ﷺ) commanded us to recite the Opening of the Book (Al-Fatihah) in the funeral prayer." (Ibn Majah, Hadith No. 1496)

{2} عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ «قَرَأَ عَلَى الْجِنَازَةِ بِفَاتِحَةِ الْكِتَابِ.» (ابن ماجة، بَابُ مَا جَاءَ فِي الْقِرَاءَةِ عَلَى الْجِنَازَةِ، رقم 1495)

{2} **Hadith**: It was narrated from Hadhrat Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) recited the Opening of the Book (Al-Fatihah) in the funeral prayer. (Ibn Majah, Hadith No. 1495)

{3} عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ، قَالَ: صَلَّيْتُ خَلْفَ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَلَى جَنَازَةٍ فَقَرَأَ بِفَاتِحَةِ الكِتَابِ قَالَ: «لِيَعْلَمُوا أَنَّهَا سُنَّةٌ.» (صحيح البخاري، بَابُ قِرَاءَةِ فَاتِحَةِ الكِتَابِ عَلَى الجَنَازَةِ، رقم 1335)

{3} **Statement of Sahabi:** Hadhrat Talha bin `Abdullah bin `Auf narrated: "I offered the funeral prayer behind Ibn `Abbas and he recited Al-Fatiha and said, "You should know that it (i.e.

recitation of Al-Fatiha) is the tradition of the Prophet (ﷺ) Muhammad." (Sahih Al-Bukhari, Hadith 1335)

{4} سَعِيدَ بْنَ الْمُسَيِّبِ، قَالَ: «مِنَ السُّنَّةِ فِي الصَّلَاةِ عَلَى الْجِنَازَةِ أَنْ يُقْرَأَ بِفَاتِحَةِ الْكِتَابِ.» (مصنف ابن أبي شيبة، مَنْ كَانَ يَقْرَأُ عَلَى الْجِنَازَةِ بِفَاتِحَةِ الْكِتَابِ، رقم 11397)

{4} **Statement of Tabi'i:** Hadhrat Saeed bin Al-Musayyib said: "It sunnah to recite Surah Al-Fatiha in funeral prayer." (Musannaf Ibn Abi Shayba, Hadith No. 11397)

{5} سَمِعْتُ أَبَا أُمَامَةَ بْنَ سُهَيْلِ بْنِ حُنَيْفٍ يُحَدِّثُ ابْنَ الْمُسَيِّبِ قَالَ: «السُّنَّةُ فِي الصَّلَاةِ عَلَى الْجَنَائِزِ أَنْ يُكَبِّرَ، ثُمَّ يَقْرَأَ بِأُمِّ الْقُرْآنِ، ثُمَّ يُصَلِّيَ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ثُمَّ يُخْلِصَ الدُّعَاءَ لِلْمَيِّتِ، وَلَا يَقْرَأَ إِلَّا فِي التَّكْبِيرَةِ الْأُولَى، ثُمَّ يُسَلِّمَ فِي نَفْسِهِ عَنْ يَمِينِهِ.» (مصنف عبد الرزاق، القرأة و الدعاء في الجنازة ، رقم 6428)

{5} **Statement of Tabi'i:** Abu Umam bin Suhail said, he heard Hadhrat Ibn Al-Musayyib saying: The Sunnah of the funeral prayer is to say Takbir, then recite Surah Al-Fatiha, then send blessings on the Prophet (ﷺ) and then pray sincerely for the deceased. One should recite only after the first takbir, then at last he should turn for the salam to the right." (Musannaf Abd al-Razzaq, Hadith No. 6428)

From these 2 hadiths, 1 Sahabi’s statement, and 2 statements of Tabi’i, those scholars prove that Surah Al-Fatiha must be recited in the funeral prayer, just as it is recited in routine prayers.

Hadiths Presented by Hanafis

There is no Surah Al-Fatihah in the funeral prayer as per the Hanafis. They present the following hadiths:

{1} قَالَ: سَأَلْتُ أَبَا الْعَالِيَةِ عَنِ الْقِرَاءَةِ فِي الصَّلَاةِ عَلَى الْجِنَازَةِ بِفَاتِحَةِ الْكِتَابِ فَقَالَ: «مَا كُنْتُ أَحْسَبُ أَنَّ فَاتِحَةَ الْكِتَابِ تُقْرَأُ إِلَّا فِي صَلَاةٍ فِيهَا رُكُوعٌ وَسُجُودٌ.» (مصنف ابن أبي شيبة، مَنْ كَانَ يَقْرَأُ عَلَى الْجِنَازَةِ بِفَاتِحَةِ الْكِتَابِ، رقم 11406)

{1} **Statement of Tabi’i:** Hadhrat Abul Aaliya was asked about reciting Al-Fatiha in the funeral prayer, so he said, "I think that Surah Al-Fatiha is recited only in the prayers having *ruku’* and *sajdah*."

{2} عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ كَانَ «لَا يَقْرَأُ فِي الصَّلَاةِ عَلَى الْمَيِّتِ.» (مصنف ابن أبي شيبة، مَنْ قَالَ لَيْسَ عَلَى الْجِنَازَةِ قِرَاءَةٌ ، رقم 11404)

{2} **Statement of Sahabi:** Nafi’ narrated: “Hadhrat Ibn Umar (ﷺ) did not recite the Qur'an in the funeral prayer.” (Musannaf Ibn Abi Shayba, Hadith No. 11404)

{3} عَنْ إِبْرَاهِيمَ، وَعَنْ أَبِي الْحُصَيْنِ، عَنِ الشَّعْبِيِّ، قَالَا: «لَيْسَ فِي الْجَنَازَةِ قِرَاءَةٌ.» (مصنف ابن أبي شيبة، مَنْ قَالَ لَيْسَ عَلَى الْجَنَازَةِ قِرَاءَةٌ ، رقم 11410)

{3} **Statement of Tabi'i:** Ibrahim narrated: "Abu al-Hussain and Al-Shaabi said: "there is no recitation of the Qur'an in the funeral prayer." (Musannaf Ibn Abi Shayba, Hadith No. 11410)

{4} عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، قَالَ: قَالَ لَهُ رَجُلٌ: أَقْرَأُ عَلَى الْجَنَازَةِ بِفَاتِحَةِ الْكِتَابِ؟ قَالَ: «لَا تَقْرَأْ.» (مصنف ابن أبي شيبة، مَنْ قَالَ لَيْسَ عَلَى الْجَنَازَةِ قِرَاءَةٌ ، رقم 11408)

{4} **Statement of Tabi'i:** Sa`eed bin Abi Burdah narrated on the authority of his father, who said that a man asked him whether he should recite Surah Al-Fatiha in the funeral prayer. He said "Don't recite." (Musannaf Ibn Abi Shayba, Hadith No. 11408)

{5} عَنِ الشَّعْبِيِّ قَالَ: «التَّكْبِيرَةُ الْأُولَى عَلَى الْمَيِّتِ ثَنَاءٌ عَلَى اللهِ، وَالثَّانِيَةُ صَلَاةٌ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَالثَّالِثَةُ دُعَاءٌ لِلْمَيِّتِ، وَالرَّابِعَةُ تَسْلِيمٌ.» (مصنف عبد الرزاق، بَابُ الْقِرَاءَةِ وَالدُّعَاءِ فِي الصَّلَاةِ عَلَى الْمَيِّتِ، رقم 6434)

{5} **Statement of Tabi'i:** Al-Sha'bi said: "The first takbir is to recite *thana* over the dead, the second takbir is to send blessings upon the Prophet (ﷺ), the third takbir is to pray for the deceased, and the fourth takbir is to say *salam*." (Musannaf Abd al-Razzaq, Hadith No. 6434)

Note: This hadith says that there is only *thana* after the first Takbir, not Surah Al-Fatiha.

{6} عَنْ إِبْرَاهِيمَ قَالَ: سَأَلْتُهُ أَيَقْرَأُ عَلَى الْمَيِّتِ إِذَا صَلَّى عَلَيْهِ؟ قَالَ: «لَا.» (مصنف عبد الرزاق، بَابُ الْقِرَاءَةِ وَالدُّعَاءِ فِي الصَّلَاةِ عَلَى الْمَيِّتِ، رقم 6433)

{6} **Statement of Tabi'i:** Someone asked Hadhrat Ibrahim Nakhai whether one should recite Surah Al-Fatiha when he prays over the dead. He said: "No". (Musannaf Abd al-Razzaq, Hadith No. 6433)

the Hanafis prove from the 1 statement of Sahabi and 5 statements of Tabi'i that Surah Al-Fatiha will not be recited in the funeral prayer. But if someone recites it, the prayer will not be invalid.

(22) Are There Two Salams in Funeral Prayer or One?

The Hanafis say that there are two *salams* in the funeral prayer, while the others say that there is only one *salam* to the right side.

Hadiths Presented by Ahl al-Hadith

Those who say that there is only one salam on the right side in the funeral prayer, their hadiths are as follows:

{1} عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ قَالَ: «إِذَا صَلَّى الْإِمَامُ عَلَى الْجِنَازَةِ سَلَّمَ فِي نَفْسِهِ، عَنْ يَمِينِهِ» وَبِهِ نَأْخُذُ. (مصنف عبد الرزاق، القرأة و الدعاء في الجنازة، رقم 6443)

{1} **Statement of Tabi'i:** Hadhrat Abu Umama bin Sahl bin Hunaif said: "While performing the funeral prayer, the imam should say salam slowly turning to the right. We act upon this." (Musannaf Abd al-Razzaq, Hadith No. 6443)

{2} عَنْ إِبْرَاهِيمَ قَالَ: «الْإِمَامُ يُسَلِّمُ عَلَى الْجِنَازَةِ، عَنْ يَمِينِهِ تَسْلِيمَةً خَفِيفَةً.» (مصنف عبد الرزاق، القرأة و الدعاء في الجنازة، رقم 6445)

{2} **Statement of Tabi'i:** Hadhrat Ibrahim Nakhai said: "The Imam should turn his salam to the right side slowly during the funeral prayer."

From these two statements of Tabi'i, the other scholars prove that there is only one salam in funeral prayer which will be said turning to the right side.

Hadiths Presented by Hanafis

According to Hanafi Fiqh, there are two salams in funeral prayer, one to the right and one to the left.

{1} عَنْ عَطَاءٍ قَالَ: «يُسَلِّمُ الْإِمَامُ عَلَى الْجِنَازَةِ كَمَا يُسَلِّمُ فِي الصَّلَاةِ، وَيُسَلِّمُ مَنْ خَلْفَهُ.» (مصنف عبد الرزاق، بَابُ تَسْلِيمِ الْإِمَامِ عَلَى الْجِنَازَةِ، رقم 6448)

{1} **Statement of Tabi'i:** Hadhrat Ataa said: "In the funeral prayer, the imam should say two salams just like he does in other prayers, but he should also say salam to those who are standing behind." (Musannaf Abd al-Razzaq, Hadith No. 6448)

{2} قَالَ: رَأَيْتُ عَامِرًا «صَلَّى عَلَى جِنَازَةٍ، فَسَلَّمَ عَنْ يَمِينِهِ، وَعَنْ شِمَالِهِ.» (مصنف ابن أبي شيبة، فِي التَّسْلِيمِ عَلَى الْجِنَازَةِ كَمْ هُوَ، رقم 11503)

{2} **Statement of Tabi'i:** The narrator said: "I saw Hadhrat Aamir that he offered a funeral prayer, he turned for salam to both the right side and the left side." (Musannaf Ibn Abi Shayba, Hadith No. 11503)

{3} عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ «يُسَلِّمُ عَلَى الْجَنَازَةِ عَنْ يَمِينِهِ، وَعَنْ يَسَارِهِ.»
(مصنف ابن أبي شيبة، فِي التَّسْلِيمِ عَلَى الْجَنَازَةِ كَمْ هُوَ، رقم 11508)

{3} **Statement of Tabi'i:** It is narrated about Hadhrat Ibrahim Nakhai that he used to turn for salam to both the right and left sides in funeral prayer. (Musannaf Ibn Abi Shayba, Hadith No. 11508)

The Hanafis prove from these 3 statements of Tabi'i that there are two *salams* on both sides in funeral prayer.

[23] Are There Four Takbirs in Funeral Prayers or Five?

According to Hanafi Fiqh, there are four takbirs in funeral prayer, while some other scholars say that there are five takbirs.

It is mentioned in Al-Hidaya:

“Then he will say the fourth takbir, because the Prophet (ﷺ) said four takbirs in the last funeral prayer which he performed, so all other numbers of takbirs will be abrogated. Even if the imam says the fifth takbir, the muqtadi should not follow him.”

Hadiths Presented by Ahl Al-Hadith

Those who say that there are five takbirs, their hadiths are as follows:

{1} عَنِ ابْنِ أَبِي لَيْلَى، قَالَ: كَانَ زَيْدٌ يَعْنِي ابْنَ أَرْقَمَ، يُكَبِّرُ عَلَى جَنَائِزِنَا أَرْبَعًا، وَإِنَّهُ كَبَّرَ عَلَى جَنَازَةٍ خَمْسًا، فَسَأَلْتُهُ، فَقَالَ: «كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُكَبِّرُهَا.» (أبوداود، بَابُ التَّكْبِيرِ عَلَى الْجَنَازَةِ، رقم 3197)

{1} **Hadith:** Hadhrat Ibn Abi Laila (ﷺ) said: Hadhrat Zayd Ibn Arqam used to say four takbirs at funeral prayers. Once he said five takbirs at a funeral, so I asked him why did he do so. Then he said: "The Messenger of Allah (ﷺ) used to say these takbirs." (Abu Dawud, Hadith No. 3197)

{2} عَنْ حُذَيْفَةَ، أَنَّهُ كَبَّرَ عَلَى جِنَازَةٍ خَمْسًا زَادَ فِيهِ غَيْرُ وَكِيعٍ، ثُمَّ قَالَ: «رَأَيْتُ رَسُولَ اللهَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَعَلَهُ.» (مصنف ابن أبي شيبة، مَنْ كَانَ يُكَبِّرُ عَلَى الْجِنَازَةِ خَمْسًا، رقم 11451

{2} **Hadith**: It is narrated from Hadhrat Hudhayfah (ﷺ) that he recited five takbirs at the funeral. All narrators except for Waki' also added that Hadhrat Hudhayfah said: "I saw the Prophet (ﷺ) doing so." (Musannaf Ibn Abi Shayba, Hadith No. 11451)

{3} عَنْ زَيْدِ بْنِ أَرْقَمَ، أَنَّهُ «صَلَّى عَلَى مَيِّتٍ، فَكَبَّرَ عَلَيْهِ خَمْسًا.» (مصنف ابن أبي شيبة، مَنْ كَانَ يُكَبِّرُ عَلَى الْجِنَازَةِ خَمْسًا، رقم 11447)

{3} **Statement of Sahabi:** It is narrated about Zayd bin Araqm (ﷺ) that he offered the funeral prayer and said five takbirs." (Musannaf Ibn Abi Shayba, Hadith No. 1447)

{4} عَنْ عِمْرَانَ بْنِ حُدَيْرٍ، قَالَ: صَلَّيْتُ مَعَ أَنَسِ بْنِ مَالِكٍ عَلَى جِنَازَةٍ، «فَكَبَّرَ عَلَيْهَا ثَلَاثًا لَمْ يَزِدْ عَلَيْهَا، ثُمَّ انْصَرَفَ.» (مصنف ابن أبي شيبة، مَنْ كَبَّرَ عَلَى الْجِنَازَةِ ثَلَاثًا، رقم 11456)

{4} **Statement of Sahabi:** Hadhrat Imran bin Hudair said: "I prayed the funeral prayer with Hadhrat Anas ibn Malik, he said three takbirs at the funeral, did not do more than that, and then turned back." (Musannaf Ibn Abi Shayba, Hadith No. 11456)

Note: From this statement of Sahabi, it is known that the Sahaba (may Allah be pleased with them) used to say three takbirs at the funeral.

Thus, from these 2 hadiths and 2 statements of Sahabi, the other scholars prove that the takbir in the funeral is five or three, that is, four is not specified.

Hadiths Presented by Hanafis

Hanafis are of the opinion that there are only four takbirs in the funeral prayer, but if one says more, the prayer will not be invalid. Here are the hadiths supporting their stand:

{1} عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: «أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَعَى النَّجَاشِيَّ فِي اليَوْمِ الَّذِي مَاتَ فِيهِ، وَخَرَجَ بِهِمْ إِلَى المُصَلَّى، فَصَفَّ بِهِمْ، وَكَبَّرَ عَلَيْهِ أَرْبَعَ تَكْبِيرَاتٍ.» (صحيح البخاري، بَابُ التَّكْبِيرِ عَلَى الجَنَازَةِ أَرْبَعًا، رقم 1333)

{1} **Hadith:** Hadhrat Abu Huraira (﵁) narrated: “Allah's Messenger (ﷺ) informed about the news of the death of An-Najashi on the day he died. He went out with us to the Musalla and we aligned in rows and he said four Takbirs for An-Najashi's funeral prayer.” (Sahih Al-Bukhari, Hadith No. 1333).

{2} وَقَالَ حُمَيْدٌ: «صَلَّى بِنَا أَنَسٌ رَضِيَ اللهُ عَنْهُ، فَكَبَّرَ ثَلاَثًا، ثُمَّ سَلَّمَ فَقِيلَ لَهُ، فَاسْتَقْبَلَ القِبْلَةَ، ثُمَّ كَبَّرَ الرَّابِعَةَ، ثُمَّ سَلَّمَ.» (صحيح البخاري، بَابُ التَّكْبِيرِ عَلَى الجَنَازَةِ أَرْبَعًا، رقم 1333)

{2} **Statement of Sahabi:** Hadhrat Humayd said: "Hadhrat Anas (ﷺ) offered the funeral prayer, and said three takbirs, then turned for salam." (Sahih Al-Bukhari, with Hadith No. 1333)

{3} أَنَّهُ سَمِعَ ابْنَ الْمُسَيِّبِ يَقُولُ صَلَّى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي مَوْضِعِ الْجِنَازَةِ فَكَبَّرَ أَرْبَعَ تَكْبِيرَاتٍ. (مصنف عبد الرزاق، التكبير على الجنازة، رقم 6407)

{3} **Statement of Sahabi:** Hadhrat Ibn Al-Musayyib said: "The Holy Prophet (ﷺ) prayed at the place of funeral, and said four Takbirs." (Musannaf Abd Al-Razzaq, Hadith No. 6407)

{4} عَنْ أَبِي هَاشِمٍ، عَنِ الشَّعْبِيِّ، قَالَ: سَمِعْتُهُ يَقُولُ: «فِي الْأُولَى ثَنَاءٌ عَلَى اللهِ تَعَالَى، وَفِي الثَّانِيَةِ صَلَاةٌ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَفِي الثَّالِثَةِ دُعَاءٌ لِلْمَيِّتِ، وَفِي الرَّابِعَةِ تَسْلِيمٌ.» (مصنف ابن أبي شيبة، مَا يُبْدَأُ بِهِ بِالتَّكْبِيرَةِ الْأُولَى فِي الصَّلَاةِ عَلَيْهِ، رقم 11378؛ مصنف عبد الرزاق، باب القرآن و الدعاء في الجنازة، رقم 6434)

{4} **Statement of Sahabi:** Hadhrat Abu Hashim says that he heard Hadhrat Sha'bi saying: "After the first takbir, there is praise for Allah, after the second takbir, sending blessings upon the Holy Prophet ﷺ, after the third takbir, there is a supplication for the deceased, and after the fourth takbir, there is salam." (Musannaf Ibn Abi Shayba, Hadith No. 11378; Musannaf Abd al-Razzaq, Hadith No. 6434)

{5} عَنِ ابْنِ مَسْعُودٍ، قَالَ: «كُنَّا نُكَبِّرُ عَلَى الْمَيِّتِ خَمْسًا وَسِتًّا، ثُمَّ اجْتَمَعْنَا عَلَى أَرْبَعِ تَكْبِيرَاتٍ.» (مصنف ابن أبي شيبة، مَا قَالُوا فِي التَّكْبِيرِ عَلَى الْجِنَازَةِ مَنْ كَبَّرَ أَرْبَعًا، رقم 11436)

{5} **Statement of Sahabi:** Hadhrat Abdullah bin Masud (رضي الله عنه) said: "We used to say five and six takbirs on the dead, then we (seeing the hadith) agreed on four takbirs." (Musannaf Ibn Abi Shayba, Hadith No. 11436)

{6} عَنْ أَبِي وَائِلٍ، قَالَ: جَمَعَ عُمَرُ النَّاسَ، فَاسْتَشَارَهُمْ فِي التَّكْبِيرِ عَلَى الْجِنَازَةِ فَقَالَ بَعْضُهُمْ: كَبَّرَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خَمْسًا، وَقَالَ بَعْضُهُمْ: كَبَّرَ سَبْعًا، وَقَالَ بَعْضُهُمْ: كَبَّرَ أَرْبَعًا، قَالَ: «فَجَمَعَهُمْ عَلَى أَرْبَعِ تَكْبِيرَاتٍ كَأَطْوَلِ الصَّلَاةِ.» (مصنف ابن أبي شيبة، مَا قَالُوا فِي التَّكْبِيرِ عَلَى الْجِنَازَةِ مَنْ كَبَّرَ أَرْبَعًا، رقم 11445)

{6} **Statement of Sahabi:** Hadhrat Abu Wa'il said: Hadhrat Umar (رضي الله عنه) gathered the people and consulted about the takbir at the

funeral. Some said: The Messenger of Allah (ﷺ) said five takbirs, some said: he said seven takbirs, while some said: he said four takbirs. So, Hadhrat Umar (رضي الله عنه) gathered them on four, as if it was a long prayer. (Musannaf Ibn Abi Shayba, Hadith No. 11445)

Note: The companions used to say three takbirs, four takbirs, five takbirs, and seven takbirs in funeral prayer, so Hadhrat Umar (رضي الله عنه) after consulting the companions and seeing the hadith of the Prophet (ﷺ) agreed upon four, so now there are only four takbirs, not even three, and not even five.

From these 2 hadiths and 4 statements of the Companions, the Hanafis prove that there are four takbirs in the funeral prayer.

(24) Performing Funeral Prayers in Mosque

According to Hanafi Fiqh, performing funeral prayer is makruh while the dead body and people are in the mosque. However, if the dead body is outside the mosque, and people are in the mosque, then also it is also makruh, but with less intensity.

Some other scholars say that it is not makruh to perform funeral prayer in the mosque.

It is written in Al-Hidaya:

"The funeral prayer should not be held over a dead in a congregational mosque, because the Holy Prophet (ﷺ) has said that there is no reward for one who prays funeral prayer in a mosque." (Al-Hidaya, Chapter: *Al-Salat 'ala al-Mayyit*, p. 91)

It is written in Noor al-Idah:

"Funeral prayer in a congregational mosque is makruh keeping the dead body in the mosque. And if the dead body is outside the mosque and some people are in the mosque, then also it is makruh, according to the preferred opinion."

Hadiths Presented by Ahl al-Hadith

Those who say that it is not makruh to perform funeral prayer in mosque, present these hadiths in their support:

{1} عَنْ عَائِشَةَ، قَالَتْ: «وَاللَّهِ مَا صَلَّى رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، عَلَى سُهَيْلِ ابْنِ الْبَيْضَاءِ إِلَّا فِي الْمَسْجِدِ.» (أبو داود، بَابُ الصَّلَاةِ عَلَى الْجَنَازَةِ فِي الْمَسْجِدِ ، رقم 3189؛ ابن ماجة، بَابُ مَا جَاءَ فِي الصَّلَاةِ عَلَى الْجَنَائِزِ فِي الْمَسْجِدِ، رقم ١٥١٨)

{1} **Hadith**: Hadhrat 'Aishah (may Allah be pleased with her) said: “I swear by Allah, the Messenger of Allah (ﷺ) prayed over Suhail b. al-Baida' in the mosque.” (Abu Dawud, Hadith No. 3189; Ibn Majah, Hadith No. 1518)

{2} عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ صَلَّى عَلَى جَنَازَةٍ فِي الْمَسْجِدِ، فَلَا شَيْءَ عَلَيْهِ.» (أبو داود، بَابُ الصَّلَاةِ عَلَى الْجَنَازَةِ فِي الْمَسْجِدِ، رقم 3191)

{2} **Hadith:** Hadhrat Abu Hurairah (رضي الله عنه) narrated: “The Prophet (ﷺ) said: If anyone prays over the dead in the mosque, there is no harm in it.” (Abu Dawud, Hadith No. 3191)

{3} عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: رَأَى أَبِي النَّاسَ يَخْرُجُونَ مِنَ الْمَسْجِدِ لِيُصَلُّوا عَلَى جِنَازَةٍ، فَقَالَ: مَا يَصْنَعُ هَؤُلَاءِ؟ «مَا صُلِّيَ عَلَى أَبِي بَكْرٍ إِلَّا فِي الْمَسْجِدِ.» (مصنف عبد الرزاق، بَابُ الصَّلَاةِ عَلَى الْجِنَازَةِ فِي الْمَسْجِدِ، رقم 6576)

{3} **Statement of Sahabi:** Hisham bin Urwa said: “My father saw the people going out of the mosque to pray for the funeral, so he said what has happened to the people, The funeral prayer of Hadhrat Abu Bakr Siddiq (﵁) was offered in the mosque itself.” (Musannaf Abd al-Razzaq, Hadith No. 6576)

{4} عَنِ ابْنِ عُمَرَ قَالَ: «صُلِّيَ عَلَى عُمَرَ فِي الْمَسْجِدِ.» (مصنف عبد الرزاق، بَابُ الصَّلَاةِ عَلَى الْجِنَازَةِ فِي الْمَسْجِدِ، رقم 6577)

{4} **Statement of Sahabi:** Hadhrat Abdullah bin Umar (﵁) said: “The funeral prayer of Hadhrat Umar (﵁) was performed in the mosque.” (Musannaf Abd al-Razzaq, Hadith No. 6577)

From these 2 hadiths and 2 statements of the Companions, these scholars prove that it is not *makruh* to perform funeral prayer in mosques.

Hadiths Presented by Hanafis

The Hanafis say that it is *makruh* to offer the funeral prayer in mosque, but if performed, the prayer will be valid. Here are hadiths supporting their stand:

{1} عَن أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ صَلَّى عَلَى جِنَازَةٍ فِي الْمَسْجِدِ، فَلَيْسَ لَهُ شَيْءٌ.» (ابن ماجة، بَابُ مَا جَاءَ فِي الصَّلَاةِ عَلَى الْجَنَائِزِ فِي الْمَسْجِدِ، رقم 1517)

{1} **Hadith:**

It was narrated that Hadhrat Abu Hurairah (ﷺ) said that the Messenger of Allah (ﷺ) said: “Whoever offers the funeral prayer in the mosque will have nothing (i.e., no reward).’” (Ibn Majah, Hadith No. 1517)

{2} عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " مَنْ صَلَّى عَلَى جَنَازَةٍ فِي الْمَسْجِدِ، فَلَا شَيْءَ لَهُ.» (مسند أحمد، مسند ابي هريرة ، رقم 9865)

{2} **Hadith:** Hadhrat Abu Huraira (ﷺ) said that the Prophet (ﷺ) said: "Whoever prays the funeral prayer in the mosque, he will not get any reward." (Musnad Ahmad, Musnad Abi Hurairah, No. 9865)

{3} عَنْ كَثِيرِ بْنِ عَبَّاسٍ، قَالَ: «لَأَعْرِفَنَّ مَا صَلَّيْتُ عَلَى جِنَازَةٍ فِي الْمَسْجِدِ.» (مصنف ابن أبي شيبة، مَنْ كَرِهَ الصَّلَاةَ عَلَى الْجَنَازَةِ فِي الْمَسْجِدِ، رقم 11973)

{3} **Statement of Sahabi:** Hadhrat Kathir bin Abbas said: “I remember that I never prayed funeral prayer in the mosque.” (Musannaf Ibn Abi Shayba, Hadith No. 11973)

{4} عَنْ كَثِيرِ بْنِ عَبَّاسٍ قَالَ: لَا أَعْلَمُهُ إِلَّا رَفَعَهُ قَالَ: «لَأَعْرِفَنَّ مَا صُلِّيَتْ عَلَى جِنَازَةٍ فِي الْمَسْجِدِ.» (مصنف عبد الرزاق، بَابُ الصَّلَاةِ عَلَى الْجَنَازَةِ فِي الْمَسْجِدِ، رقم 6580)

{4} **Statement of Sahabi:** Hadhrat Kathir bin Abbas said: "I know that the funeral prayer was never offered in the mosque." (Musannaf Abd Al-Razzaq, Hadith No. 6580)

From these 2 hadiths and 2 statements of the Sahabi, it is proved that it is makruh to perform the funeral prayer in the mosque, but if someone does so, it will be valid, because this is also established from some hadiths.

(25) *Isal al-Thawab* (Delivering Reward to the Dead)

According to Hanafi Fiqh, if a person wants to dedicate reward of good acts to the deceased, he can do so, and the reward is delivered to the deceased in two ways: (1) Either the sins of the deceased are forgiven, (2) or his grades are elevated.

While the other scholars say that one can only pray for the deceased; since a person is responsible for his own actions only.

It is mentioned al-Aqeedat al-Tahawiyyah:

"And if those alive pray for the dead and do charity on their behalf, it will benefit the dead." (Al-Aqeedat al-Tahawiyyah, Aqeedah No. 89, p. 19)

There are three ways of Isal al-Thawab

(1) Delivering the reward by reciting the Qur'an and praying for the deceased.

(2) Delivering the reward by giving charity.

(3) Delivering the reward by doing physical deeds, like by performing hajj or by keeping fast.

But there are eight conditions to do Isal al-Thawab

1. There should be no show and display, rather it should be done with purity of heart.
2. It should be done individually, not collectively, as gatherings are not proved.

3. To give charity to the poor, because feeding the rich ones, will reduce the reward.
4. Do not collect the expenses of the whole year by gathering people for Isal al-Thawab, just as the *mujawirs* of graves collect expenses for the whole year by gathering people in the name of Urs. It is not lawful to call people for a mustahab act.
5. There should be no pressure on the family of the deceased for doing it.
6. It should not be done in order to observe a ritual.
7. Do not fix a date or day for it, because the Companions did not set a day to do Isal al-Thawab.
8. There is no need to gather at the grave to recite the Qur'an, one can do it from anywhere.

Hadiths Presented by Ahl al-Hadith

Some other scholars are of the opinion that the reward cannot be delivered, rather one can only pray for the deceased. They say that one gets the reward of whatever he himself does in his life. But one can pray as it is proved from hadith. Here are the verses supporting their opinion:

{1} ﴿وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى﴾ [النجم 53:39]

"And that a man shall not deserve but (the reward of) his own effort," [53:39]

{2} ﴿وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى﴾ [الأنعام 6:164]

“And nobody does anything but to his own account, and no bearer of burden shall bear the burden of another,” [6:164]

{3} ﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ﴾ [المدثر 74:38]

“Everyone will be detained (in the Hell) because of what he did,” [74:38]

{4} ﴿لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ﴾ [البقرة 2:286]

“For him is what he has earned, and on him what he has incurred,” [2:286]

{5} ﴿تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ﴾ [البقرة 2:141]

“Those are a people who have passed away. For them is what they earned, and for you is what you earned,” [2:141]

{6} ﴿تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ﴾ [البقرة 2:134]

"Those are a people who have passed away. For them is what they earned, and for you is what you earned." [2:134]

{7} ﴿ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾ [البقرة 2:281]

"Then every person shall be paid, in full, what he has earned, and they shall not be wronged." [2:281]

In these 7 verses it is said that man is rewarded for what he does. So, this proves that the deceased does not get any reward from others, they are rewarded and punished because of what they have done in their lives.

{8} عَنْ أَبِي هُرَيْرَةَ، قَالَ: لَمَّا نَزَلَتْ {وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ} [الشعراء26: 214] جَمَعَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قُرَيْشًا فَخَصَّ وَعَمَّ فَقَالَ: «يَا مَعْشَرَ قُرَيْشٍ أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ فَإِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللَّهِ ضَرًّا وَلَا نَفْعًا، يَا مَعْشَرَ بَنِي عَبْدِ مَنَافٍ أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ فَإِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللَّهِ ضَرًّا وَلَا نَفْعًا، يَا مَعْشَرَ بَنِي قُصَيٍّ أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ فَإِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا، يَا مَعْشَرَ بَنِي عَبْدِ الْمُطَّلِبِ أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ فَإِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا، يَا فَاطِمَةُ بِنْتَ مُحَمَّدٍ أَنْقِذِي نَفْسَكِ مِنَ النَّارِ فَإِنِّي لَا أَمْلِكُ لَكِ ضَرًّا وَلَا نَفْعًا، إِنَّ لَكِ رَحِمًا سَأَبُلُّهَا بِبَلَالِهَا. (الترمذي، بَاب وَمِنْ سُورَةِ الشُّعَرَاءِ ، رقم 3185)

{8} **Hadith**: Hadhrat Abu Hurairah (ﷺ) narrated: "When (the following verse) was revealed: 'And warn your tribe of near kindred (26:214)' the Messenger of Allah (ﷺ) gathered the (families) of the Quraish (calling them) one and all, he said: 'O people of the Quraish! Ransom yourselves from the Fire! I have no power to prevent harm or bring benefit to you before Allah! O people of Banu 'Abd Manaf! Ransom yourselves from the Fire! I have no power to prevent harm or bring benefit to you before Allah! O people of Banu Qusayy! Ransom yourselves from the Fire! I have no power to prevent harm or bring benefit to you! O people of Banu 'Abdul-Muttalib! Ransom yourselves from the Fire! I have no power to prevent harm or bring benefit to you! O Fatimah bint Muhammad! Ransom yourself from the Fire! I have no power to prevent harm or bring benefit to you before Allah, except this that I would sustain relationship with you." (Al-Tirmidhi, Hadith No. 3185)

Note: These scholars have argued from this hadith that one cannot deliver reward to others, even the Prophet (ﷺ) would not bring any benefit to his daughter; therefore, these scholars prove that the reward cannot be delivered and each one will be responsible for his own deeds.

These 7 verses and one hadith mentioned above establish that a man gets the reward for what he does himself.

Hadiths Presented by Hanafis

According to Hanafis, the reward of deeds can be delivered to the dead, and there are three ways to do so:

(1) Delivering the reward by reciting the Qur'an and praying for the deceased.

(2) Delivering the reward by giving charity.

(3) Delivering the reward by doing physical deeds, like by performing hajj or by keeping fast.

(1) By reciting the Qur'an and praying for the deceased

The reward can be delivered by reciting the Qur'an and by praying for the deceased. But one should not fix a date for it. Similarly inviting people at such occasion, shooting a video, dancing, etc. are not permissible.

Here are Hadiths Supporting *Isal Al-Thawab:*

{1} عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: «أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلَّى عَلَى النَّجَاشِيِّ، فَكُنْتُ فِي الصَّفِّ الثَّانِي أَوِ الثَّالِثِ.» (صحيح البخاري، بَابُ مَنْ صَفَّ صَفَّيْنِ أَوْ ثَلاَثَةً عَلَى الجِنَازَةِ خَلْفَ الإِمَامِ ، رقم 1317)

{1} **Hadith**: Jabir bin `Abdullah (﵄) narrated: "Allah's Messenger (ﷺ) offered the funeral prayer for An-Najashi and I was in the second or third row." (Sahih Al-Bukhari, Hadith No. 1317)

Note: Offering funeral prayer is a kind of supplication for the deceased, if the reward of an act does not reach to the deceased, then why is the funeral prayer offered? Offering the

funeral prayer means that the reward of salah and supplication reaches to the deceased.

{2} عَنْ مَعْقِلِ بْنِ يَسَارٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم "اقْرَءُوا {يس} عَلَى مَوْتَاكُمْ". (أبو داؤد، باب القرأة عند الميت، ص 457، رقم 3121)

{2} **Hadith**: Ma'qil ibn Yasar (ﷺ) narrated: "The Prophet (ﷺ) said: Recite Surah Ya-Sin over your dying person." (Abu Dawud, Hadith No. 3121)

{3} ﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا﴾ (سورة الحشر 59:10)

{3} "For those who came after them saying, our Lord, forgive us and those of our brothers who preceded us in faith" [59:10]

{4} ﴿رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِيَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾ (سورة نوح 71:28)

{4} "My Lord, grant pardon to me, and to my parents, and to everyone who enters my home as a believer, and to all the believing men and believing women." [71:28]

{5} ﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾ (سورة الأحزاب 33:56)

{5} “Surely, Allah and His angels send blessings to the Prophet. O you who believe, do pray Allah to bless him, and send your Salam (prayer for his being in peace) to him in abundance.” [33:56]

Note: In this verse, we are commanded by Allah to send blessings upon the Holy Prophet (ﷺ). Had the reward not been delivered, why would have we been commanded for the same.

Here are the hadiths related to recitation:

{6} عَنْ أَبِي هُرَيْرَةَ – رضى الله عنه – أَنَّ رَسُولَ اَللَّهِ – صلى الله عليه وسلم –قَالَ : إِذَا مَاتَ اَلْإِنْسَانُ اِنْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ :صَدَقَةٍ جَارِيَةٍ ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالَحٍ يَدْعُو لَهُ. (صحيح مسلم، باب ما يلحق الإنسان من الثواب بعد وفاته، ص 716، رقم 1631/ 4223)

{6} **Hadith**: Hadhrat Abu Huraira (رضي الله عنه) reported Allah's Messenger (ﷺ) as saying: “When a man dies, his acts come to an end, but three; recurring charity, or knowledge (by which people) benefit, or a pious son, who prays for him (for the deceased). (Sahih Muslim, Hadith No. 1631/4223)

{7} عَنْ هَانِئٍ، مَوْلَى عُثْمَانَ عَنْ عُثْمَانَ بْنِ عَفَّانَ، قَالَ كَانَ النَّبِيُّ ﷺ إِذَا فَرَغَ مِنْ دَفْنِ الْمَيِّتِ وَقَفَ عَلَيْهِ فَقَالَ "اسْتَغْفِرُوا لأَخِيكُمْ وَسَلُوا لَهُ التَّثْبِيتَ فَإِنَّهُ الآنَ يُسْأَلُ". (أبوداؤد، باب الاستغفار عند القبر للميت في وقت الانصراف، ص 470، رقم 3221)

{7} **Hadith**: Hadhrat Uthman ibn Affan (ﷺ) narrated: “Whenever the Prophet (ﷺ) became free from burying the dead, he used to stay at him (i.e. his grave) and say: Seek forgiveness for your brother, and beg steadfastness for him, for he will be questioned now.” (Abu Dawud, Hadith No. 3221)

{8} عَنْ أَبِي هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ "إِذَا صَلَّيْتُمْ عَلَى الْمَيِّتِ فَأَخْلِصُوا لَهُ الدُّعَاءَ". (أبو داؤد، باب الدعاء للميت، ص 468، رقم 3199)

{8} **Hadith**: Hadhrat Abu Huraira (ﷺ) narrated: “The Prophet (ﷺ) said: When you pray over the dead, make a sincere supplication for him.” (Abu Dawud, Hadith No. 3199)

{9} حَدَّثَنِي الْمَشْيَخَةُ، أَنَّهُمْ حَضَرُوا غُضَيْفَ بْنَ الْحَارِثِ الثُّمَالِيَّ، حِينَ اشْتَدَّ سَوْقُهُ، فَقَالَ: " هَلْ مِنْكُمْ أَحَدٌ يَقْرَأُ يس؟ "قَالَ: فَقَرَأَهَا صَالِحُ بْنُ شُرَيْحٍ السَّكُونِيُّ، فَلَمَّا بَلَغَ أَرْبَعِينَ مِنْهَا قُبِضَ، قَالَ: وَكَانَ الْمَشْيَخَةُ يَقُولُونَ: إِذَا

قُرِئَتْ عِنْدَ الْمَيِّتِ خُفِّفَ عَنْهُ. (مسند أحمد، حديث غضيب بن الحارث ، رقم 16969)

{9} **Statement of Tabi'i:** "When the time of Ghuzaif bin Al-Harith Al-Thumali's death came, he said whether one of you can read Surah Yasin? So, Salih bin Shurayh al-Sakuni recited it, and when he reached forty verses of it, he (Ghuzaif) took his last breath. He said, the elders said: if Surah Yasin is recited near a dying person, the severity of death is reduced with its blessings. (Musnad Ahmad, Hadith Ghuzaif bin Al-Harith, No. 16969)

{10} عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْعَلَاءِ بْنِ اللَّجْلَاجِ، عَنْ أَبِيهِ، أَنَّهُ قَالَ لِبَنِيهِ: "إِذَا أَدْخَلْتُمُونِي قَبْرِي فَضَعُونِي فِي اللَّحْدِ وَقُولُوا: بِاسْمِ اللهِ وَعَلَى سُنَّةِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَسُنُّوا عَلَيَّ التُّرَابَ سَنًّا وَاقْرَءُوا عِنْدَ رَأْسِي أَوَّلَ الْبَقَرَةِ وَخَاتِمَتَهَا فَإِنِّي رَأَيْتُ ابْنَ عُمَرَ يَسْتَحِبُّ ذَلِكَ." (سنن البيهقي الكبرى، بَابُ مَا وَرَدَ فِي قِرَاءَةِ الْقُرْآنِ عِنْدَ الْقَبْرِ، رقم 7068)

{10} **Statement of Tabi'i:** Abd al-Rahman bin Al-Ala bin Al-Lajlaj narrated from his father who said to his sons: "When you take me down to the grave and place me in the grave, say: *'Bismillah wa 'ala sunnati Rasool-i-Allah'* (In the name of Allah, according to the way of the Messenger of Allah), and put dust on me, then recite the first verses and the last verses of Surah Al-

Baqarah near my head, because I saw Ibn Umar love this." (Sunan Al-Bayhaqi Al-Kubra, Hadith No. 7068)

{11} عَنْ ابْنِ عَبَّاسٍ قَالَ: مَرَّ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِقُبُورِ الْمَدِينَةِ فَأَقْبَلَ عَلَيْهِمْ بِوَجْهِهِ، فَقَالَ: «السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ، يَغْفِرُ اللهُ لَنَا وَلَكُمْ، أَنْتُمْ سَلَفُنَا، وَنَحْنُ بِالأَثَرِ.» (الترمذي، بَابُ مَا يَقُولُ الرَّجُلُ إِذَا دَخَلَ الْمَقَابِرَ، رقم 1053)

{11} **Hadith**: Hadhrat Ibn Abbas (ﷺ) narrated: "The Messenger of Allah (ﷺ) passed by the graves of Al-Madinah, so he turned his face towards them and said: *'As-Salamu alaikum ya ahlul-qubur! Yaghfirul-lahu lana wa lakun, antum salafuna wa nahnu bil-athar* (Peace be upon you O inhabitants of the grave! May Allah forgive us and you; you are our predecessors and we are to follow you)." (Al-Tirmidhi, Hadith No. 1053).

Note: There is evidence of saying this much at the grave, not of gathering and reading the Quran.

(2) Delivering Reward by giving Charity

Here are the hadiths concerning the same:

{12} عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: إِنَّ أُمِّي افْتُلِتَتْ نَفْسُهَا، وَأَظُنُّهَا لَوْ تَكَلَّمَتْ تَصَدَّقَتْ، فَهَلْ لَهَا أَجْرٌ

إِنْ تَصَدَّقْتُ عَنْهَا؟ قَالَ: «نَعَمْ.» (صحيح البخاري، بَابُ مَوْتِ الفَجْأَةِ البَغْتَةِ ، رقم 1388)

{12} **Hadith**: Hadhrat Aishah (may Allah be pleased with her) narrated: “A man said to the Prophet (ﷺ), "My mother died suddenly and I thought that if she had lived, she would have given alms. So, if I give alms now on her behalf, will she get the reward?" The Prophet (ﷺ) replied in the affirmative.” (Sahih Al-Bukhari, Hadith No. 1388)

{13} عِكْرِمَةَ يَقُولُ أَنْبَأَنَا ابْنُ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ سَعْدَ بْنَ عُبَادَةَ ـ رضى الله عنه ـ تُوُفِّيَتْ أُمُّهُ وَهْوَ غَائِبٌ عَنْهَا، فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ أُمِّي تُوُفِّيَتْ وَأَنَا غَائِبٌ عَنْهَا، أَيَنْفَعُهَا شَىْءٌ إِنْ تَصَدَّقْتُ بِهِ عَنْهَا قَالَ " نَعَمْ ". قَالَ فَإِنِّي أُشْهِدُكَ أَنَّ حَائِطِي الْمِخْرَافَ صَدَقَةٌ عَلَيْهَا. (صحيح البخاري، باب إذا قال أرضي أو بستاني صدقة لله عن أمي، رقم 2756؛ صحيح مسلم، باب وصول ثواب الصدقات إلى الميت، ص 716، رقم 1630/ 4219)

{13} **Hadith**: Hadhrat Ibn `Abbas (ﷺ) narrated: “The mother of Sa`d bin 'Ubada died in his absence. He said, "O Allah's Messenger (ﷺ)! My mother died in my absence; will it be of any benefit for her if I give Sadaqa on her behalf?" The Prophet (ﷺ) said, "Yes," Sa`d said, "I make you a witness that I gave my

garden called Al-Makhraf in charity on her behalf." (Sahih Al-Bukhari, Hadith No. 2756; Sahih Muslim, Hadith No. 1630/4219)

{14}عَنْ سَعْدِ بْنِ عُبَادَةَ، أَنَّهُ قَالَ يَا رَسُولَ اللهِّ إِنَّ أُمَّ سَعْدٍ مَاتَتْ فَأَىُّ الصَّدَقَة أَفْضَلُ قَالَ "الْمَاءُ". قَالَ فَحَفَرَ بِئْرًا وَقَالَ هَذِهِ لأُمِّ سَعْدٍ. (أبو داؤد، كتاب الزكوة، باب في فضل سقي الماء، ص 249، رقم 1681)

{14} **Hadith**: Hadhrat Sa'd ibn Ubadah (ﷺ) narrated: “Sa'd asked: Messenger of Allah, Umm Sa'd has died; what form of sadaqah is best? He replied: Water (is best). He dug a well and said: It is for Umm Sa'd.” (Abu Dawud, p. 249, Hadith No. 1681)

Note: In these hadiths, it is said that if someone else gives charity, the deceased gets the reward.

{15} عَنْ عَائِشَةَ، أَنَّ رَجُلاً، قَالَ لِلنَّبِيِّ صلى الله عليه وسلم إِنَّ أُمِّيَ افْتُلِتَتْ نَفْسُهَا وَإِنِّي أَظُنُّهَا لَوْ تَكَلَّمَتْ تَصَدَّقَتْ فَلِيَ أَجْرٌ أَنْ أَتَصَدَّقَ عَنْهَا قَالَ "نَعَمْ". (صحيح مسلم، كتاب الزكوة، باب وصول ثواب الصدقة عن الميت إليه، ص 406، رقم 1004/ 2326)

{15} **Hadith**: Hadhrat 'A'isha (may Allah pleased with her) said that a person came to the Messenger of Allah (ﷺ) and said: My mother died suddenly without having made any will. I think she would have definitely given Sadaqa if she had been able to speak. Would she have a reward if I give Sadaqa on her behalf?

He (the Holy Prophet) said: Yes.” (Sahih Muslim, p. 406, No. 1004/2326)

{16} عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ الأَضْحَى بِالْمُصَلَّى فَلَمَّا قَضَى خُطْبَتَهُ نَزَلَ مِنْ مِنْبَرِهِ وَأُتِيَ بِكَبْشٍ فَذَبَحَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم بِيَدِهِ وَقَالَ " بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ هَذَا عَنِّي وَعَمَّنْ لَمْ يُضَحِّ مِنْ أُمَّتِي". (أبو داؤد، كتاب الضحايا، باب في الشاة يضحي بها عن جماعة، ص 409، رقم 2810)

{16} **Hadith**: Hadhrat Jabir ibn Abdullah (ﷺ) narrated: “I witnessed sacrificing along with the Messenger of Allah (ﷺ) at the place of prayer. When he finished his sermon, he descended from his pulpit, and a ram was brought to him. The Messenger of Allah (ﷺ) slaughtered it with his hand, and said: “In the name of Allah, Allah, is Most Great. This is from me and from those who did not sacrifice from my Ummah.” (Abu Dawud, p. 409, Hadith No. 2810)

{17} عَنْ حَنَشٍ، قَالَ رَأَيْتُ عَلِيًّا يُضَحِّي بِكَبْشَيْنِ فَقُلْتُ مَا هَذَا فَقَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَوْصَانِي أَنْ أُضَحِّيَ عَنْهُ فَأَنَا أُضَحِّي عَنْهُ. (أبو داؤد، كتاب الضحايا، باب الأضحية عن الميت، ص 407، رقم 2790)

{17} **Statement of Sahabi:** Hanash narrated: “I saw Ali sacrificing two rams; so, I asked him: What is this? He replied. The Messenger of Allah (ﷺ) enjoined upon me to sacrifice on his behalf, so that is what I am doing.” (Abu Dawud, Kitab al-Zahaya, p. 407, number 2790)

It was proved from these 5 hadiths that if one gives charity, the reward of it reaches the deceased.

However, it should not be done for the sake of fame and show, nor should it be done due to the observance of customs and traditions, nor there should it be extravagance. One can do so occasionally, and deliver its reward to the deceased, because it is only *mustahab*.

(3) Delivering Reward of Physical Actions

It is permissible to deliver the reward to the deceased by performing physical actions. Here are hadiths concerning the same:

{18} عَنِ ابْنِ عَبَّاسٍ، قَالَ أَخْبَرَنِي حُصَيْنُ بْنُ عَوْفٍ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ أَبِي أَدْرَكَهُ الْحَجُّ وَلاَ يَسْتَطِيعُ أَنْ يَحُجَّ إِلاَّ مُعْتَرِضًا . فَصَمَتَ سَاعَةً ثُمَّ قَالَ " حُجَّ عَنْ أَبِيكَ". (ابن ماجة، كتاب المناسک، باب الحج عن الميت، ص 620، رقم 2904)

{18} **Hadith**: It was narrated that Hadhrat Ibn ‘Abbas (رضي الله عنه) said: “A man came to the Prophet (ﷺ) and said: ‘Shall I perform Hajj on behalf of my father?’ He said: ‘Yes, perform Hajj on behalf of

your father, for if you cannot add any good to his record (at least) you will not add anything bad.'" (Ibn Majah, *Kitab al-Manasik*, p. 620, Hadith No. 2904)

{19} عَنْ أَبِي الْغَوْثِ بْنِ حُصَيْنٍ، - رَجُلٌ مِنَ الْفُرْعِ - أَنَّهُ اسْتَفْتَى النَّبِيَّ ﷺ عَنْ حِجَّةٍ كَانَتْ عَلَى أَبِيهِ مَاتَ وَلَمْ يَحُجَّ قَالَ النَّبِيُّ ﷺ " حُجَّ عَنْ أَبِيكَ ". وَقَالَ النَّبِيُّ ﷺ " وَكَذَلِكَ الصِّيَامُ فِي النَّذْرِ يُقْضَى عَنْهُ ". (ابن ماجة، كتاب المناسک، باب الحج عن الميت، ص 620، رقم 2905)

{19} **Hadith**: It was narrated from Abu Ghawth bin Husain – a man from Fur' – that he consulted the Prophet (ﷺ) about a Hajj that his father owed, but he had died and had not gone for Hajj. The Prophet (ﷺ) said: "Perform Hajj on behalf of your father." And the Prophet (ﷺ) said: "The same applies to fasting in fulfilment of a vow – it should be made up for." (Ibn Majah, Kitab Al-Manasik, p. 620, Hadith No. 2905)

Note: Performing Hajj and fasting are bodily acts of worship, so from these two hadiths it is known that one can deliver reward to the deceased by performing bodily acts of worship.

If a person causes someone to commit a sin, then he will also have a share in the sin. Similarly, if one causes someone to do an act of reward, then the person who caused it will also have share in the reward.

{20} ﴿لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ أَلَا سَاءَ مَا يَزِرُونَ﴾ [سورة النحل:16:25]

{20} "Hence, they shall bear the full weight of their burdens on the Day of Judgment, and also some of the burdens of those whom they mislead without knowledge. Remember, evil is the burden they bear." [Al -Nahl: 16:25]

{21} عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ لاَ يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا وَمَنْ دَعَا إِلَى ضَلاَلَةٍ كَانَ عَلَيْهِ مِنَ الإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ لاَ يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا". (أبو داؤد، باب من دعا إلى السنة، ص 652، رقم 4609)

{21} **Hadith:** Hadhrat Abu Hurairah (ﷺ) reported the Messenger of Allah (ﷺ) as saying: "If anyone summons other to follow right guidance, his reward will be equivalent to that of the people who follow him, without their rewards being diminished in any respect on that account; and if anyone summons others to follow error the sin of which he is guilty will be equivalent to those of the people who follow him without their sins' being diminished in any respect on that account." (Abu Dawud, p. 652, Hadith No. 4609)

This hadith says that if someone does something due to your guidance, then the guide will also get reward similar to the

doer. In the same way, if someone commits a sin due to your misguidance, then the misleading person will also bear the sin similar to one who committed it; because he was the cause of the misguidance.

So, according to the verse and hadith, if someone causes a reward or sin, he will receive its reward or punishment. And since the believer has become deserving of the reward because of his faith, so if anyone delivers reward, he will receive it.

From these 4 verses, 14 hadiths, 1 statements of Sahabi, 2 statements of Tabi'i, (total 21), the Hanafis prove that the reward of reciting the Qur'an, giving charity, and doing physical actions reaches the deceased.

Nonsense Acts Committed on Graves

There is no reward for other nonsense acts that are committed on graves. There is no evidence in the hadith for any of the offerings and sacrifices that are made on the graves, rather there are hadiths against it. Therefore, one should only deliver reward according to the Shari'ah, avoiding other nonsense acts and innovations.

Nowadays, the *mujawirs,* who serve at the graves, try to receive money in various ways from people. In fact, they do many unlawful things in order to earn their livelihood. Therefore, if you want to give charity for the deceased, you can secretly give something to the poor, and deliver the reward to the deceased.

(26) Supplication through *Waseelah*

There are four types of supplications:

[1] One must supplicate Allah alone, and should not seek anyone's *waseelah* (mediation), this is the best way to supplicate; because all the verses and hadiths which contain supplications have seldom the mention of *waseelah*.

[2] Supplicating Allah alone, but through someone's *waseelah* and means, this is also permissible, because *waseelah* is found in many hadiths and statements of the Companions.

[3] To ask someone other than Allah for one's need, this is not permissible, it is *shirk* (polytheism) and *haram* (prohibited).

[4] It is also not permissible to ask a dead person to fulfil one's need, or to heal, or to give children, or to make it rain.

Evidences Presented by Ahl al-Hadith

Some scholars say that the *waseelah* (mediation) mentioned in the verse [5:35] means to supplicate through one's good deeds, it is not correct to supplicate through a person. Here are verses presented by them:

{1} ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ﴾ (سورة المائدة، 5:35)

{1} "O you who believe, fear Allah and seek *waseelah* (means) of nearness to Him." [5:35]

This verse was explained in Tafseer Ibn Abbas in this way: “Seek waseelah (means) of nearness to Him i.e. elevated status, seek His closeness through good deeds.

{2} أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ﴾ (سورة الإسراء، 17:57)

{2} “Those whom they invoke, do themselves seek the means (waseelah) of access to their Lord as to which of them becomes the closest.” [17:57]

This verse was explained in Tafseer Ibn Abbas in the following words: “They seek closeness of their Lord with their good deeds”

{3} ﴿وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾ (سورة البقرة، 2:201)

{3} “Yet there is another among them who says: Our Lord, give us good in this world and good in the Hereafter, and save us from the punishment of Fire.” [2:201]

Note: In all such verses and hadiths, we are asked to pray with the words *Rabbna*, *Rabbi*, or Allah, *Allahumma*, *Ya Rahman*, in which there is no mention of *waseelah*, so one should pray without waseelah. Or one should make his good deeds a means of acceptance of his supplication.

From these 3 verses, these scholars prove that one should pray through righteous deeds, and should not pray through waseelah of any person.

Hadiths Presented by Hanafis

(1) Praying only to Allah, but with the *Waseelah* of some

There are only few hadiths that mention supplicating with *waseelah*, whereas there are hundreds of hadiths in which supplications are directly made to Allah without waseelah; therefore, it is preferable to invoke those supplications of the Qur'an and Hadith.

However, if one prays only to Allah, but with the waseelah of someone, it is permissible. The hadiths supporting this stand are as follows:

{1} عَنْ عُثْمَانَ بْنِ حُنَيْفٍ، أَنَّ رَجُلاً، ضَرِيرَ الْبَصَرِ أَتَى النَّبِيَّ ﷺ...قَالَ فَادْعُهُ. قَالَ فَأَمَرَهُ أَنْ يَتَوَضَّأَ فَيُحْسِنَ وُضُوءَهُ وَيَدْعُوَ بِهَذَا الدُّعَاءِ "اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ إِنِّي تَوَجَّهْتُ بِكَ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ لِتُقْضَى لِي اللَّهُمَّ فَشَفِّعْهُ فِيَّ". (جامع الترمذي، كتاب الدعوات، رقم 3578؛ ابن ماجة، باب ما جاء في صلوة الحاجة،رقم 1385)

{1} **Hadith**: `Uthman bin Hunaif (رضي الله عنه) narrated that a blind man came to the Prophet (ﷺ) and said: "Supplicate to Allah to heal me." ... He (ﷺ) ordered him to perform Wudu' and to make his

Wudu’ complete, and to supplicate with this supplication: ‘O Allah, I ask You and turn towards You by Your Prophet Muhammad (ﷺ), the Prophet of Mercy. Indeed, I have turned to my Lord, by means of You, concerning this need of mine, so that it can be resolved, so O Allah so accept his intercession for me (*Allāhumma innī as’aluka wa atawajjahu ilaika binabiyyka Muḥammadin nabi-ir-raḥmati, innī tawajjahtu bika ila rabbī fī ḥājatī hādhihī lituqḍā lī, Allāhumma fashaffi`hu fīyya*).’” (Jami’ Al-Tirmidhi, Hadith No. 3578; Ibn Majah, Hadith No. 1385)

Note: There are two things in this hadith; one that he supplicated only Allah, second, he asked with the *waseelah* of the Holy Prophet (ﷺ). So, it is permissible.

{2}عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: لَمَّا مَاتَتْ فَاطِمَةُ بِنْتُ أَسَدِ بْنِ هَاشِمٍ أُمُّ عَلِيِّ بْنِ أَبِي طَالِبٍ، دَخَلَ عَلَيْهَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: فَجَلَسَ عِنْدَ -----فَلَمَّا فَرَغَ دَخَلَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: فَاضْطَجَعَ فِيهِ، ثُمَّ قَالَ: «اللهُ الَّذِي يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ، اغْفِرْ لِأُمِّي فَاطِمَةَ بِنْتِ أَسَدٍ، ولَقِّنْهَا حُجَّتَها، وَوَسِّعْ عَلَيْهَا مُدْخَلَهَا، بِحَقِّ نَبِيِّكَ وَالْأَنْبِيَاءِ الَّذِينَ مِنْ قَبْلِي فَإِنَّكَ أَرْحَمُ الرَّاحِمِينَ» وَكَبَّرَ عَلَيْهَا أَرْبَعًا، وأَدْخَلُوها اللَّحْدَ هُوَ وَالْعَبَّاسُ، وَأَبُو بَكْرٍ الصِّدِّيقُ رَضِيَ اللهُ عَنْهُمْ (معجم الطبراني الكبير، فاطمة بنت اسد بن هاشم، ج 24 ، رقم 871)

{2} **Hadith:** Hadhrat Anas bin Malik (رضي الله عنه) said: “When Fatima bint Asad bin Hashim, the mother of Ali bin Abi Talib (رضي الله عنه), died, the

Messenger of Allah (ﷺ) entered upon her and sat by her. ...... Then, he recited this dua: "Allah, who gives life and death, and Who lives and does not die, forgive my mother Fatimah bint Asad, and teach her the argument and extend her entrance, by the truth of your Prophet and the prophets before me, for indeed you are the Most Merciful of the Beneficent." And, he said takbir four times. Then, he and Abbas, and Abu Bakr al-Siddiq (may Allah be pleased with them) put her into the grave. (Mu'jam Al-Tabarani Al-Kabir, Fatima bint Asad bin Hashim, Volume 24, Number 871)

{3} عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "لَمَّا اقْتَرَفَ آدَمُ الْخَطِيئَةَ قَالَ: يَا رَبِّ أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ لَمَا غَفَرْتَ لِي، فَقَالَ اللهُ: يَا آدَمُ، وَكَيْفَ عَرَفْتَ مُحَمَّدًا وَلَمْ أَخْلُقْهُ؟ قَالَ: يَا رَبِّ، لِأَنَّكَ لَمَّا خَلَقْتَنِي بِيَدِكَ وَنَفَخْتَ فِيَّ مِنْ رُوحِكَ رَفَعْتُ رَأْسِي فَرَأَيْتُ عَلَى قَوَائِمِ الْعَرْشِ مَكْتُوبًا لَا إِلَهَ إِلَّا اللهُ مُحَمَّدٌ رَسُولُ اللهِ فَعَلِمْتُ أَنَّكَ لَمْ تُضِفْ إِلَى اسْمِكَ إِلَّا أَحَبَّ الْخَلْقِ إِلَيْكَ، فَقَالَ اللهُ: صَدَقْتَ يَا آدَمُ، إِنَّهُ لَأُحِبُّ الْخَلْقِ إِلَيَّ ادْعُنِي بِحَقِّهِ فَقَدْ غَفَرْتُ لَكَ وَلَوْلَا مُحَمَّدٌ مَا خَلَقْتُكَ."

(المستدرک للحاكم، كتاب تواريخ المتقدمين من الأنبياء و المرسلين، باب ومن كتاب آيات رسول الله صلى الله عليه وسلم التي هي دلائل النبوة، رقم 4228)

{3} **Hadith**: Hadhrat Umar bin Al-Khattab (ﷺ) narrated the Messenger of Allah (ﷺ) as saying: “When Hadhrat Adam, peace be upon him, made a mistake, he said: 'O Allah, I ask you for the right of Muhammad (ﷺ) to forgive me for my mistake.' Allah said: O Adam, how did you know Muhammad and still I did not create him? He replied, "O Allah, when You created me with Your hand, and put Your soul in me, I raised my head and saw on the throne written, *'There is no God but Allah, Muhammad is the Messenger of Allah*.' So, I understood that you would not add with Your name but the one whom You love the most among the creatures, then Allah said: Adam! You said rightly, he is the most beloved of creatures to Me, you prayed to Me with his mediation, that is why I forgave you, had there not been Muhammad, I would not have created you.” (Al-Mustadrak by Hakim, Hadith No. 4228)

{4} عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: " كَانَتْ يَهُودُ خَيْبَرَ تُقَاتِلُ غَطَفَانَ، فَكُلَّمَا الْتَقَوْا هُزِمَتْ يَهُودُ خَيْبَرَ فَعَاذَتِ الْيَهُودُ بِهَذَا الدُّعَاءِ: اللَّهُمَّ إِنَّا نَسْأَلُكَ بِحَقِّ مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الَّذِي وَعَدْتَنَا أَنْ تُخْرِجَهُ لَنَا فِي آخِرِ الزَّمَانِ، إِلَّا نَصَرْتَنَا عَلَيْهِمْ. قَالَ: فَكَانُوا إِذَا الْتَقَوْا دَعَوْا بِهَذَا الدُّعَاءِ، فَهَزَمُوا غَطَفَانَ، فَلَمَّا بُعِثَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَفَرُوا بِهِ، فَأَنْزَلَ اللَّهُ: {وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ} [البقرة:89:2] بِكَ يَا مُحَمَّدُ عَلَى الْكَافِرِينَ (المستدرک للحاكم، باب بسم الله الرحمن الرحيم من سورة ، ج 2، ص 289، رقم 3042)

{4} **Statement of Sahabi:** Hadhrat Ibn Abbas (ﷺ) says that the Jews of Khyber used to fight with the Ghatfan tribe, and whenever there was a fight, the Jews of Khyber would be defeated, so the Jews would pray reciting this dua: “O Allah, we ask you, for the blessing of Muhammad, the unlettered Prophet, whom You have promised us that You will send him to the end of time, that You grant us victory over our enemies. So, whenever there was a fight, they invoked this supplication, by which the tribe of Ghatfan was defeated. But when the Messenger of Allah (ﷺ) was sent to them, the Jews rejected him, then Allah Almighty revealed this verse 2:89 was revealed: “while earlier, they used to seek help against those who disbelieved” [Al-Baqarah: 2:89].” (Al-Mustadrak by Al-Hakim, Volume 2, Page 289, No. 3042)

Note: It is mentioned in this hadith that dua has been invoked through the Holy Prophet (ﷺ).

[2] Supplication through the Mediation of Sahabi:

{5} عَنْ أَنَسٍ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ ـ رضى الله عنه ـ كَانَ إِذَا قَحَطُوا اسْتَسْقَى بِالْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ فَقَالَ اللَّهُمَّ إِنَّا كُنَّا نَتَوَسَّلُ إِلَيْكَ بِنَبِيِّنَا ﷺ فَتَسْقِينَا وَإِنَّا نَتَوَسَّلُ إِلَيْكَ بِعَمِّ نَبِيِّنَا فَاسْقِنَا. قَالَ فَيُسْقَوْنَ. (صحيح البخاري، باب سؤال الناس الإمام الاستسقاء إذا قحطوا، ص 162، رقم 1010)

{5} **Statement of Sahabi:** Hadhrat Anas (ﷺ) narrated: “Whenever drought threatened them, `Umar bin Al-Khattab, used to ask Al-Abbas bin `Abdul Muttalib to invoke Allah for rain. He used to say, "O Allah! We used to ask our Prophet to invoke You for rain, and You would bless us with rain, and now we ask his uncle to invoke You for rain. O Allah! Bless us with rain." And so it would rain. (Sahih Al-Bukhari, p. 162, Hadith No. 1010)

It is in the statement of Sahabi that they used to pray through the Holy Prophet (ﷺ), and after him through his uncle, Hadhrat Abbas (ﷺ).

{6} حَدَّثَنَا أَبُو الْجَوْزَاءِ أَوْسُ بْنُ عَبْدِ اللهِّ، قَالَ: قُحِطَ أَهْلُ الْمَدِينَةِ قَحْطًا شَدِيدًا، فَشَكَوْا إِلَى عَائِشَةَ فَقَالَتْ: " انْظُرُوا قَبْرَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَاجْعَلُوا مِنْهُ كِوًى إِلَى السَّمَاءِ حَتَّى لَا يَكُونَ بَيْنَهُ وَبَيْنَ السَّمَاءِ سَقْفٌ. قَالَ: فَفَعَلُوا، فَمُطِرْنَا مَطَرًا حَتَّى نَبَتَ الْعُشْبُ، وَسَمِنَتِ الْإِبِلُ حَتَّى تَفَتَّقَتْ مِنَ الشَّحْمِ، فَسُمِّيَ عَامَ الْفَتْقِ (سنن الدارمي، باب ما أكرم الله نبيه بعد موته، ج 1، ص 227، رقم 93)

{6} **Statement of Sahabi:** Abu Al-Jawza' Aws bin Abdullah said: “The people of Madinah suffered a severe drought, so they complained to Hadhrat Aishah, and she said: Look at the grave of the Prophet (ﷺ), and make a window out of it toward the sky, so that there would not be a ceiling between it and the sky. He said: So, they did, and then it rained so heavily until the grass

grew, and the camels became fat until they burst from the fat. So, it was called ‘*Aam al-Fatq*’ (the year of fissure).” (Sunan al-Darimi, vol. 1, p. 227, No. 93)

Note: This statement of Sahabi establishes that when the window was opened over the grave of the Holy Prophet (ﷺ), it rained, which signifies the permissibility of waseelah.

{7} عَنْ مَالِكِ الدَّارِ، قَالَ: وَكَانَ خَازِنَ عُمَرَ عَلَى الطَّعَامِ، قَالَ: أَصَابَ النَّاسَ قَحْطٌ فِي زَمَنِ عُمَرَ، فَجَاءَ رَجُلٌ إِلَى قَبْرِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللهِ، اسْتَسْقِ لِأُمَّتِكَ فَإِنَّهُمْ قَدْ هَلَكُوا، فَأَتَى الرَّجُلَ فِي الْمَنَامِ فَقِيلَ لَهُ: " ائْتِ عُمَرَ فَأَقْرِئْهُ السَّلَامَ، وَأَخْبِرْهُ أَنَّكُمْ مُسْتَقِيمُونَ وَقُلْ لَهُ: عَلَيْكَ الْكَيْسُ، عَلَيْكَ الْكَيْسُ "، فَأَتَى عُمَرَ فَأَخْبَرَهُ فَبَكَى عُمَرُ ثُمَّ قَالَ: يَا رَبِّ لَا آلُو إِلَّا مَا عَجَزْتُ عَنْهُ (مصنف ابن أبي شيبة، باب ما ذكر فى فضل عمر بن الخطاب، ج 6، ص 359، رقم 32002)

{7} **Statement of Sahabi:** Malik Al-Dar, who was treasurer for food in the reign of Hadhrat Umar, said: A drought struck the people during the time of Umar, so a man came to the grave of the Prophet (ﷺ) and said: O Messenger of Allah, ask water for your Ummah, for they have perished. Then the man saw the Prophet (ﷺ) in a dream, who said to him: “Go to Umar and convey him my greeting, and tell him that it will rain. And also tell him to act wisely, to act wisely.” So he came to Hadhrat Umar and told him about the dream, then Hadhrat Umar cried

and said: “O Lord, I will strive every nerve until I am humbled.” (Musannaf Ibn Abi Shayba, vol. 6, p. 359, No. 32002)

This statement of Sahabi proves that a man came to the grave of the Holy Prophet (ﷺ) and requested him to supplicate Allah for rain for the Ummah.

[3] Requesting an Alive Man to Supplicate or Supplicating Allah with His Waseelah

The third case is to request a living person to supplicate Allah, or seeking his help or supplicating Allah through his waseelah, it is permissible, as this verse of the Quran says:

{8} ﴿وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا﴾ (سورة النساء، 4:46)

{8} “Had they, after having wronged themselves, come to you and sought forgiveness from Allah, and had the Messenger prayed for their forgiveness, they would certainly have found Allah Most-Relenting, Very-Merciful.” (Surat al-Nisa, 4:46)

Note: This verse shows that it is permissible to ask a living person for dua.

{9} ﴿وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ﴾ (سورة الانفال، 8:33)

{9} “And Allah was not to send scourge upon them while you (O Prophet) were in their midst,” (Surat Al-Anfal, 8:33)

Note: From this verse, it is known that people benefit from a righteous person while he is alive.

It is permissible to ask a living person for dua:

{10}عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، أَنَّهُ سَمِعَ النَّبِيَّ ﷺيَقُولُ: "إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ ثُمَّ صَلُّوا عَلَيَّ فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلاَةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا ثُمَّ سَلُوا اللَّهَ لِيَ الْوَسِيلَةَ فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لاَ تَنْبَغِي إِلاَّ لِعَبْدٍ مِنْ عِبَادِ اللَّهِ وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ فَمَنْ سَأَلَ لِيَ الْوَسِيلَةَ حَلَّتْ لَهُ الشَّفَاعَةُ". (صحيح مسلم، كتاب الصلاة، باب استحباب القول مثل ما يقول المؤذن، ثم يصلي على النبي ﷺ ثم يسأل الله له الوسيلة، ص 163، رقم 384، رقم 849)

{10} **Hadith**: Hadhrat 'Abdullah b. Amr b. al-As (رضي الله عنه) reported Allah's Messenger (ﷺ) as saying: “When you hear the Mu'adhdhin, repeat what he says, then invoke a blessing on me, for everyone who invokes a blessing on me will receive ten blessings from Allah; then beg from Allah al-Wasila for me, which is a rank in Paradise fitting for only one of Allah's servants, and I hope that I may be that one. If anyone who asks that I be given the Wasila, he will be assured of my intercession.” (Sahih Muslim, P. 163, Hadith No. 384)

{11}عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ، أَنَّهُ اسْتَأْذَنَ النَّبِيَّ صلى الله عليه وسلم فِي الْعُمْرَةِ فَقَالَ: "أَىْ أُخَىَّ أَشْرِكْنَا فِي دُعَائِكَ وَلاَ تَنْسَنَا". (الترمذي، كتاب الدعوات، ص 812، رقم 3562)

{11} **Hadith**: Hadhrat Ibn `Umar (ﷺ) narrated from Hadhrat `Umar (ﷺ) that he sought permission from the Prophet (ﷺ) concerning `Umrah, so he said: “O my dear brother, include us in your supplication and do not forget us.” (Al-Tirmidhi, Kitab al-Dawaat, p. 812, No. 3562)

Note: In these two hadiths, the Holy Prophet (ﷺ) has asked his ummah to pray, so it is permissible.

{12} شَرِيكُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ أنه سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَذْكُرُ أَنَّ رَجُلاً، دَخَلَ يَوْمَ الْجُمُعَةِ مِنْ باب كَانَ وُجَاهَ الْمِنْبَرِ، وَرَسُولُ اللَّهِ ﷺ قَائِمٌ يَخْطُبُ فَاسْتَقْبَلَ رَسُولَ اللَّهِ ﷺ قَائِمًا فَقَالَ يَا رَسُولَ اللَّهِ، هَلَكَتِ الْمَوَاشِي وَانْقَطَعَتِ السُّبُلُ، فَادْعُ اللَّهَ يُغِيثُنَا. قَالَ فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ. (صحيح البخاري، كتاب الاستسقاء، باب الاستسقاء في المسجد الجامع، ص 162، رقم 1013)

{12} **Hadith**: Sharik bin `Abdullah bin Abi Namir narrated: “I heard Anas bin Malik saying, "On a Friday a person entered the Mosque through the gate facing the pulpit while Allah's Messenger (ﷺ) was delivering the Khutba. The man stood in

front of Allah's Apostle and said, 'O Allah's Messenger (ﷺ)! The livestock are dying and the roads are cut off; so please pray to Allah for rain.' " Anas added, "Allah's Messenger (ﷺ) raised both his hands.......” (Sahih al-Bukhari, p. 162, Hadith No. 1013)

Note: In this hadith, the Holy Prophet was requested to pray while he was alive.

Seeking *Waseelah* of a living person is proved from the following statement of Sahabi:

{13}عَنْ أَنَسٍ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ ـ رضى الله عنه ـ كَانَ إِذَا قَحَطُوا اسْتَسْقَى بِالْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ فَقَالَ اللَّهُمَّ إِنَّا كُنَّا نَتَوَسَّلُ إِلَيْكَ بِنَبِيِّنَا فَتَسْقِينَا وَإِنَّا نَتَوَسَّلُ إِلَيْكَ بِعَمِّ نَبِيِّنَا فَاسْقِنَا. قَالَ فَيُسْقَوْنَ. (صحيح البخاري، باب سؤال الناس الإمام الاستسقاء إذا قحطوا، ص 162، رقم 1010)

{13} **Statement of Sahabi:** Hadhrat Anas (رضي الله عنه) narrated: “Whenever drought threatened them, `Umar bin Al-Khattab, used to ask Al-Abbas bin `Abdul Muttalib to invoke Allah for rain. He used to say, "O Allah! We used to ask our Prophet to invoke You for rain, and You would bless us with rain, and now we ask his uncle to invoke You for rain. O Allah! Bless us with rain." And so, it would rain. (Sahih Al-Bukhari, p. 162, Hadith No. 1010)

Note: This statement of Sahabi proves that they used to pray through the Holy Prophet (ﷺ) in his lifetime, and now they pray through his uncle, Hadhrat Abbas.

[4] Seeking Help from Dead is not Permissible

It is in no way permissible to ask a dead man to fulfil a need, or to heal, or to give children, or to make rain happen, as the verses of the Quran say:

{14} ﴿وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ ۚ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾ (سورة غافر، 40:60)

{14} "Your Lord has said, Call Me, I will respond to you. Definitely those who show arrogance against worshipping Me shall enter Jahannam (Hell) with disgrace." (Surah Ghafir, 40:60)

Note: This verse emphasises that one should call only Allah for help, so it is not permissible to call anyone else for one's need.

{15} ﴿قُلْ أَنَدْعُو مِن دُونِ اللَّهِ مَا لَا يَنفَعُنَا وَلَا يَضُرُّنَا﴾ (سورة الانعام، 6:71)

{15} "Say, should we invoke, besides Allah, something that can neither benefit us nor harm us?'' (Surat al-An'am, 6:71)

Note: This verse also states that no one should pray to anyone other than Allah for fulfilment of need.

In all these hadiths and statements of Sahabi, it is clear that supplication has been sought from Allah alone, and no man has been prayed to fulfil the need, yes *waseelah* of a living person has been taken. Therefore, it is not permissible to ask a dead man to fulfil a need, or to heal a sick, or to grant children, or to make rain to fall.

So, by these 4 verses, 6 hadiths, and 5 statements of the Sahabi, the Hanafis prove that if you supplicate Allah, with the waseelah of someone occasionally, then it is allowable, but it should not be made a common practice.

Important Note: These hadiths prove this much that if you ask for dua through someone's waseelah occasionally, then it is allowable, but what the *mujawirs* (servants at graves of saints) do taking advantage of this permissibility, is nothing but to earn their livelihood, devour money, and gain name and fame. They talk big about the saint in the grave, talk about his miracles, and receive good amount of money in return of fulfilling needs. All these acts are not proven, nor they are permissible. Such acts must be avoided.

(27) Qurbani Days are Three or Four?

According to Hanafi Fqih, the *qurbani* (festival sacrifice) is only on three days; the tenth, eleventh, and twelfth days of Dhul-Hijjah, and there will be no *qurbani* on the thirteenth of Dhul-Hijjah.

While some scholars say that the *qurbani* is permissible on the thirteenth of Zul-Hijjah also.

It is mentioned in Al-Hidaya:

"The qurbani is permissible in three days: the tenth of Dhul-Hijjah and two days after it. And Imam Shafi'i said that three more days after the tenth of Zul Hijjah (that is, until the thirteenth Zul Hijjah), because the Holy Prophet (ﷺ) said that all the days of Tashriq are the days of slaughtering." (Al-Hidaya, Kiab Al-Udhiya, p 375)

Hadiths Presented by Ahl al-Hadith

According to these scholars, it is permissible to slaughter until the thirteenth of Dhu al-Hijjah, their hadiths are as follows:

{1} عَنْ جُبَيْرِ بْنِ مُطْعِمٍ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: "كُلُّ عَرَفَاتٍ مَوْقِفٌ، وَارْفَعُوا عَنْ بَطْنِ عُرَنَةَ ، وَكُلُّ مُزْدَلِفَةَ مَوْقِفٌ، وَارْفَعُوا عَنْ مُحَسِّرٍ، وَكُلُّ فِجَاجِ مِنًى مَنْحَرٌ، وَكُلُّ أَيَّامِ التَّشْرِيقِ ذَبْحٌ." (مسند أحمد ،حديث جبير بن مطعم، رقم16751)

{1} **Hadith**: It is narrated on the authority of Hadhrat Jubayr bin Mut'im (﵁) that the Prophet (ﷺ) said: “The whole of Arafat is a place to stay, except Batn Arna, and the whole of Muzdalifah is a place to stay, but Mohassar, and all the valleys of Mina are places of sacrifice, and all the days of Tashriq are days of sacrifice.” (Musnad Ahmad, Hadith Jubayr bin Mut’am, No. 16751)

{2} عَنْ جُبَيْرِ بْنِ مُطْعِمٍ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «كُلُّ أَيَّامِ التَّشْرِيقِ ذَبْحٌ" (الدار قطني، الصيد و الذبائح ، رقم 4758)

{2} **Hadith**: It is narrated from Hadhrat Jubayr bin Mut'im (﵁) that the Prophet (ﷺ) said: “All the days of Tashriq are days of sacrifice.” (Al-Dar Qutni, Hadith No. 4758)

{3} أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ قَالَ: الْأَضْحَى يَوْمُ النَّحْرِ وَثَلَاثَةُ أَيَّامٍ بَعْدَهُ. (سنن البيهقي الكبرى، بَابُ مَنْ قَالَ: الْأَضْحَى جَائِزٌ يَوْمَ النَّحْرِ وَأَيَّامَ مِنًى كُلَّهَا لِأَنَّهَا أَيَّامُ النُّسُكِ، رقم 19251)

{3} **Statement of Tabi'i:** Hadhrat Umar bin Abdul Aziz said: “Tenth day of Dhu al-Hijjah and three days after that are the days of sacrifice.” (i.e. until the thirteenth Dhu al-Hijjah). (Sunan Al-Bayhaqi Al-Kubra, Hadith 19251)

{4} حَدَّثَنِي أَبُو سَلَمَةَ وَسُلَيْمَانُ بْنُ يَسَارٍ أَنَّهُ بَلَغَهُمَا أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الضَّحَايَا إِلَى آخِرِ الشَّهْرِ لِمَنْ أَرَادَ أَنْ يِسْتَأْنَى ذَلِكَ.

(الدار قطني، باب الصيد و الذبائح ، رقم 4742؛ سنن البيهقي الكبرى، بَابُ مَنْ قَالَ الضَّحَايَا إِلَى آخِرِ الشَّهْرِ لِمَنْ أَرَادَ أَنْ يَسْتَأْنِيَ ذَلِكَ، رقم 19256)

{4} **Hadith Munqati’ (Broken)**: Hadhrat Abu Salamah and Salman bin Yasar say that they were informed that the Holy Prophet (ﷺ) said: “The sacrifice is until the end of Dhu al-Hijjah for those who want to continue it.” (Al-Dar Qutni, Hadith No. 4742; Sunan Al-Bayhaqi Al-Kubra, Hadith 19256)

Note: It is known from this broken hadith that one can sacrifice till the end of Dhul-Hijjah, but none of the Imams act upon this hadith.

Note: Hadhrat Abu Salama and Salman bin Yasar are not Sahabi, they are Tabi'i, so there is a Sahabi missing between them and the Holy Prophet (ﷺ), therefore this hadith is broken.

These scholars prove from these 2 hadiths, 1 statement of Tabi’i, and 1 broken hadith that one can perform sacrifice until the thirteenth of Dhu al-Hijjah.

Hadiths Presented by Hanafis

The Hanafis say that the day of sacrifice is only until the twelfth of Dhu al-Hijjah, their hadiths are as follows:

{1}عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: الذَّبْحُ بَعْدَ النَّحْرِ يَوْمَانِ. (سنن البيهقي الكبرى، بَابُ مَنْ قَالَ الْأَضْحَى يَوْمَ النَّحْرِ وَيَوْمَيْنِ بَعْدَهُ، رقم 19255)

{1} **Statement of Sahabi:** Hadhrat Anas (ﷺ) says that there are two more days of sacrifice after the 10th of Dhu al-Hijjah. (Sunan Al-Bayhaqi Al-Kubra, Hadith No. 19255)

{2} سَأَلَ أَبُو سَلَمَةَ عَبْدَ اللهِ بْنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا بَعْدَ النَّحْرِ بِيَوْمٍ فَقَالَ: إِنِّي بَدَا لِي أَنْ أُضَحِّيَ. فَقَالَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: مَنْ شَاءَ فَلْيُضَحِّ الْيَوْمَ ثُمَّ غَدًا إِنْ شَاءَ اللهُ. (سنن البيهقي الكبرى، بَابُ مَنْ قَالَ الْأَضْحَى يَوْمَ النَّحْرِ وَيَوْمَيْنِ بَعْدَهُ، رقم 19253)

{2} **Statement of Sahabi:** Hadhrat Abu Salama asked Abdullah bin Umar (ﷺ) a day after the tenth of Dhu al-Hijjah, I think that I should sacrifice, so Hadhrat Abdullah bin Umar said, whoever wants to sacrifice today, he should do it, then he can perform Qurbani tomorrow as well by Allah's will. (Sunan Al-Bayhaqi Al-Kubra, Hadith No. 19253)

{3} أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا كَانَ يَقُولُ: الْأَضْحَى يَوْمَانِ بَعْدَ يَوْمِ الْأَضْحَى. قَالَ: وَثَنَا مَالِكٌ أَنَّهُ بَلَغَهُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ كَانَ يَقُولُ: الْأَضْحَى يَوْمَانِ بَعْدَ يَوْمِ الْأَضْحَى. (سنن البيهقي الكبرى، بَابُ مَنْ قَالَ الْأَضْحَى يَوْمَ النَّحْرِ وَيَوْمَيْنِ بَعْدَهُ، رقم 19254)

{3} **Statement of Sahabi:** Hadhrat Abdullah bin Umar (ﷺ) used to say that after Eid al-Adha there is a sacrifice for two days. It was narrated from Hadhrat Imam Malik that he was reported about Hadhrat Ali (ﷺ) that he used to say: "The days of qurbani

are two days after the 10th Dhu al-Hijjah.” (Sunan Al-Bayhaqi Al-Kubra, Hadith No. 19254)

{4} عَنْ سُلَيْمَانَ بْنِ مُوسَى، أَنَّهُ قَالَ: النَّحْرُ ثَلَاثَةُ أَيَّامٍ فَقَالَ مَكْحُولٌ: صَدَقَ. (سنن البيهقي الكبرى، بَابُ مَنْ قَالَ: الْأَضْحَى جَائِزٌ يَوْمَ النَّحْرِ وَأَيَّامَ مِنًى كُلَّهَا لِأَنَّهَا أَيَّامُ النُّسُكِ، رقم 19252)

{4} **Statement of Tabi'i:** Sulaiman bin Musa said that there is sacrifice for three days, then Hadhrat Makhool said: he is true. (Sunan Al-Bayhaqi Al-Kubra, Hadith No. 19252)

From these 3 statements of Sahabi and 1 statement of Tabi’i, the Hanafis prove that one can perform Qurbani only until the twelfth of Dhu al-Hijjah, not after that.

(28) Partners in Qurbani: Seven or Ten?

According to Hanafi Fiqh, a goat will be sacrificed on behalf of a man, and one cow and camel may be sacrificed on behalf of seven persons.

Moreover, if there are three persons in a family who possess wealth equal to *nisab* (prescribed limit), then all the three have to observe their sacrifice separately, and one sacrifice will not be sufficient on behalf of all.

It is mentioned in Al-Hidaya:

"One goat will be slaughtered on behalf of each person, or one cow or one camel will be slaughtered on behalf of seven persons, though the presumption is that one animal should be sufficient on behalf of one man."

Hadiths Presented by Ahl al-Hadith

The other scholars are of the opinion that one sacrifice can suffice on behalf of all the persons in the family. Moreover, they say that one camel can be sacrificed on behalf of ten persons. Here are hadiths presented by them in their support:

{1} أَخْبَرَنَا مِخْنَفُ بْنُ سُلَيْمٍ، قَالَ: وَنَحْنُ وُقُوفٌ مَعَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِعَرَفَاتٍ قَالَ: «يَا أَيُّهَا النَّاسُ، إِنَّ عَلَى كُلِّ أَهْلِ بَيْتٍ فِي كُلِّ عَامٍ أُضْحِيَّةً وَعَتِيرَةً.» (أبوداود، بَابُ مَا جَاءَ فِي إِيجَابِ الْأَضَاحِيِّ ، رقم 2788)

{1} **Hadith**: Mikhnaf ibn Sulaym (ﷺ) narrated: “We were staying with the Messenger of Allah (ﷺ) at Arafat; he said: O people, every family must offer a sacrifice and an *atirah*. Do you know what the *atirah* is? It is what you call the Rajab sacrifice.” Abu Dawud said: 'Atirah has been abrogated, and this tradition is an abrogated one.” (Abu Dawood, Hadith No. 2788)

Note: The Atirah was abrogated later, thus the order of one sacrifice for each family was also abrogated. Now everyone who possesses wealth equal to *nisab*, will have to observe sacrifice.

{2}سَأَلْتُ أَبَا أَيُّوبَ الأَنْصَارِيَّ: كَيْفَ كَانَتِ الضَّحَايَا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ فَقَالَ: «كَانَ الرَّجُلُ يُضَحِّي بِالشَّاةِ عَنْهُ وَعَنْ أَهْلِ بَيْتِهِ، فَيَأْكُلُونَ وَيُطْعِمُونَ حَتَّى تَبَاهَى النَّاسُ، فَصَارَتْ كَمَا تَرَى.» (الترمذي، بَابُ مَا جَاءَ أَنَّ الشَّاةَ الوَاحِدَةَ تُجْزِي عَنْ أَهْلِ البَيْتِ، رقم 1505)

{2} **Hadith:** 'Ata bin Yasar (ﷺ) narrated: "I asked Abu Ayyub Al-Ansari: how the slaughtering was done during the time of the Messenger of Allah (ﷺ). He said: 'A man would sacrifice a sheep for himself and the people in his household. They would eat from it and feed others, until the people (later) would boast about it and it became as you see now." (Al-Tirmidhi, Hadith No. 1505)

Note: This hadith shows that one goat for the whole family was first due to poverty, not due to obligation. Later, when people

gained prosperity, then it was prescribed for every person possessing wealth equal to *nisab*.

{3} عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ «نَحَرَ عَنْ آلِ مُحَمَّدٍ فِي حَجَّةِ الْوَدَاعِ بَقَرَةً وَاحِدَةً.» (أبوداود، بَابٌ فِي هَدْيِ الْبَقَرِ، رقم 1750)

{3} **Hadith:** Hadhrat Aishah, the wife of the Prophet (ﷺ), may Allah be pleased with her, narrated: "The Messenger of Allah (ﷺ) sacrificed a cow for his wives at the Farewell Pilgrimage." (Abu Dawud, Hadith No. 1750)

{4} عَنْ ابْنِ عَبَّاسٍ قَالَ: «كُنَّا مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَحَضَرَ الأَضْحَى فَاشْتَرَكْنَا فِي البَقَرَةِ سَبْعَةً، وَفِي البَعِيرِ عَشَرَةً.» (الترمذي، بَابُ مَا جَاءَ فِي الِاشْتِرَاكِ فِي الأُضْحِيَّةِ، رقم 1501)

{4} **Hadith**: Hadhrat Ibn 'Abbas (رضي الله عنه) narrated: "We were with the Messenger of Allah (ﷺ) on a journey when the (Day of) Adha came, so we shared seven for a cow and ten for a camel." (Al-Tirmidhi, Hadith No. 1501)

Note: This hadith says that ten persons can participate in the sacrifice of one camel.

These scholars prove from these 4 hadiths that the sacrifice of one goat can be sufficient on behalf of a household. Similarly, they prove that ten persons can have share in one camel.

Hadiths Presented by Hanafis

According to Hanafis, sacrifice is obligatory on every person possessing wealth equal to nisab; therefore, one sacrifice on behalf of the whole family is not enough, and only seven persons can participate in one camel. Here are hadiths supporting their stand.

{1} عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ كَانَ لَهُ سَعَةٌ، وَلَمْ يُضَحِّ، فَلَا يَقْرَبَنَّ مُصَلَّانَا.» (ابن ماجة، بَابُ الْأَضَاحِيِّ، وَاجِبَةٌ هِيَ أَمْ لَا، رقم 3123)

{1} **Hadith**: It was narrated from Hadhrat Abu Hurairah (ﷺ) that the Messenger of Allah (ﷺ) said: "Whoever can afford, but does not offer a sacrifice, let him not come near our prayer place." (Ibn Majah, Hadith No. 3123)

Note: This hadith proves that a separate sacrifice is obligatory on every person possessing wealth equal to *nisab*.

{2} عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْبَقَرَةُ عَنْ سَبْعَةٍ، وَالْجَزُورُ عَنْ سَبْعَةٍ.» (أبوداود، بَابٌ فِي الْبَقَرِ وَالْجَزُورِ عَنْ كَمْ تُجْزِئُ؟، رقم 2808)

{2} **Hadith:** Hadhrat Jabir ibn Abdullah (ﷺ) narrated: The Prophet (ﷺ) said: "A cow serves for seven, and a camel serves for seven." (Abu Dawud, Hadith No. 2808)

{3} عَنْ جَابِرٍ قَالَ: «نَحَرْنَا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَامَ الحُدَيْبِيَةِ البَقَرَةَ عَنْ سَبْعَةٍ، وَالبَدَنَةَ عَنْ سَبْعَةٍ.» (الترمذي، بَابُ مَا جَاءَ فِي الِاشْتِرَاكِ فِي البَدَنَةِ وَالبَقَرَةِ ، رقم 904)

{3} **Hadith:** Hadhrat Jabir (ﷺ) narrated: "We slaughtered with the Messenger of Allah during the year of Al-Hudaibiyah: a cow for seven, and a camel for seven." (Al-Tirmidhi, Hadith No. 904)

The Hanafis prove from these 3 hadiths that only seven members can have share in one camel.



And finally, all praise belongs to Allah, the Lord of all the worlds, and peace and blessings be upon the Messenger of Allah, and his family and all his Companions!

Samiruddin Qasmi

Date: 19- 01-2024